The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder:

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Poetry.

For the Episcopal Recorder.

"OH, YE SHOWERS AND DEW, BLESS YE THE LORD, PRAISE HIM AND MAGNIFY HIM FOR EVER."—*Morning Service in the Episcopal Church.*

Shower in gems of light descending,
Leaves and flowrets gently bending,
With thy light footsteps making melody;
Lift thine unuttered voice,
Bid the dull heart rejoice,
And praise the Lord with cheerful psalmody.

Shower, mid forests hoary,
Crowned with an ancient glory,
Where through green leaves thy falling voice is heard;
Whisper the pilgrim weary,
Sweet tidings, glad and cheery,
Of Him who cares for flower and bee and bird.

Shower, o'er ocean falling,
Where deep to deep is calling,
In tones majestic, learned ere earth was born;
Thine offered tribute bringing,
Whence thou, at first, wert springing;
Speak there the love of God to mariners forlorn.

Shower in darkness fearful,
And thunders falling, tearful,
As Heaven o'er Earth's rebellious course were weeping.
Tell of the awful power
Of Him who sent thee, shower,
And wake the sinner from his deathly sleeping.

Then, when in anguish kneeling,
His righteous sentence feeling,
He bows submissive to the will of Heaven,
Spread forth before his sight,
Sweet mercy's banner bright,
And speak to him of sins through Christ, forgiven.

Showers, at morn's awaking,
O'er sultry noontide breaking,
Or softly dropping 'neath the veil of night;
Praise ye the God of glory,
And tell His wondrous story,
That man may bless the Lord of love and light.

Dew-drops, at morn distilling,
Each flower's bright chalice filling,
With grateful draughts, fresh'ning the springs of life;
In jewelled letters trace ye
His love, who here doth place you,
Myriad messengers with beauty rife,

Silently o'er the grasses,
Thy fairy tissue passes,
Lighting them with a glow of emerald hue;
Shedding o'er blade and flower,
A new-born grace and power,
Praise thou the Lord, oh pure, refreshing dew.

Let thy soft whispers teaching,
The soul's recesses reaching,
Speak of a Spirit silent as thou art;
Whose new-creating power,
More rich than dew to flower,
Can breathe pure brightness through the sin-stained heart.

Whose gentle influence stealing
O'er waves of human feeling,
Can lull their turbulence to calmest rest;
The spirit's sorrow healing,
Which unto none revealing,
It else had borne in bitterness unblest.

Oh precious dew and showers!
The life-draught of our bowers,
Why in your usefulness so beautiful?
But that ye're given to prove,
A patient Father's love,
Yearning o'er children, still undutiful!

Philadelphia. E. S. R.

For the Episcopal Recorder.

FAMILY PRAYERS.

THURSDAY EVENING.

ALMIGHTY GOD, unto whom all hearts are open, all desires known, and from whom no secrets are hid, vouchsafe at this time, to cleanse the thoughts of our hearts, by the inspirations of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. O Lord, the great and mighty God, thou hast heaven for thy throne, and the earth for thy footstool. All things are in thy sight, and at thy disposal. Thou art the searcher of our hearts, and the overseer of our lives; here and every where present. Thou compassest our path, and our lying down, and art acquainted with all our ways. Be mercifully pleased, to give us a new and holy heart and mind, that we may reverently and acceptably wait upon thy glorious, all seeing majesty. Work in us by the power of thy grace, that change which we cannot work in ourselves. Of ourselves, we are altogether vile and helpless. We were born sinners, and such have we continued and lived. By continually adding sin to sin, we have made ourselves still more the children of wrath, than we were by nature. Justly mightest thou withdraw thy tender mercies from us, and pour out thy wrath and indignation upon us, to the uttermost, making us to feel, and find by sad experience, what an evil and bitter thing it is to depart from thee, the living God. But thy patience is wonderful; thy goodness is infinite: and as is thy majesty, so is thy mercy. We therefore humbly beseech thee to stretch forth the hand of thy power and grace, which alone is able to set us at liberty, from the bonds and chain of our sins. Call us effectually by thy Holy Spirit, that we may come to thee. Draw us that we may run after thee. Cause us to feel, to abhor, and to forsake our iniquities. Give us a well founded apprehension, and a comfortable enjoyment of our free justification by thy grace, through the redemption that is in Christ Jesus. For his sake, vouchsafe us the sanctification of thy Spirit, to transform us into thine image, by the renewing of our minds, and to enable us for all the duties of thy service. Perfect, O Lord, that which concerneth us. Make us such both in our hearts and lives, that we may enjoy thy peace below, and be meet for thy heavenly glory above. Satisfy us with thy favour; and grant us the reviving sense of thy gracious acceptance of us, and of thy merciful intentions towards us. Speak peace to our consciences. Say to each of our souls, "I am thy salvation;" that we may rejoice in thee as our God, and rest upon thee as our reconciled Father in Jesus Christ. As thou hast been gracious unto us, through the day past, for which we desire to praise thy holy name, so we beg that we may experience the continuance of thy gracious goodness to us, and of thy fatherly care over us, through the present night. Preserve and defend, bless and keep us, that no evil may happen to us, nor any plague come nigh our dwelling. Do thou who givest unto thy beloved sleep, vouchsafe to favour us with such needful repose, as may refresh and strengthen us, for thy service and our respective duties. Prepare us, gracious God, for the final sleep of death, and for the account we must shortly give at the Judgment seat of Christ. When our souls shall be required of us, and we are unclothed of the body, grant that we may not be found spiritually naked; unsprinkled with the blood of thy Son, unclothed with the robe of his justifying righteousness, and unadorned with the graces of thy sanctifying Spirit. O cause us in this our day, to know and to follow after the things which belong to our everlasting peace, before they are hid from our eyes, and death make us wise too late. Accomplish the work of thy grace upon our hearts, and cause, and enable us to finish the work thou hast given us to do; that whenever thou shalt be pleased to send us away, we may have nothing to do, but to depart in peace, according to thy word; to fly at thy signal, to quit the body with cheerfulness, and without dread; and with faith to resign our spirits into thy gracious hands,—trusting in the riches of thy grace, and in the all-sufficient, saving merits of thy blessed Son. For all that he has so wonderfully effected to recover us, and to obtain eternal redemption for us; for all that thou hast graciously wrought in us; and for the hope of thy glory which thou hast given us; to thy holy name, O blessed God of our salvation, the Father, the Son, and the Holy Ghost, be the praise and honour, now and forever.—*Amen.*

DOCUMENTS FROM THE COMMITTEE FOR FOREIGN MISSIONS.

To the New York Evangelist.

Messrs. Editors,—I observe in the Evangelist of September 21st, that my name was introduced by Dr. Anderson into some remarks made by him at the annual meeting of the A. B. C. F. M. as having co-operated with another individual in opposing the missionary operations of the Board in this country, and as counseling, so far as influence goes, with the Papal missionaries.

Now, in answer to this charge, I wish to say, that so far as I am concerned, it is wholly untrue. I have, at no time, nor with any individual, co-operated in opposing the missions of the Board. I have never placed myself in an attitude of hostility to them, in one act or in many, singly or with others. I have never "used," as Dr. Anderson intimates in another part of his remarks, any individual or individuals for such a purpose. On the contrary, I have, in various times and in various ways, used my influence to save them from injury, and twice within the last fourteen months, have averted, from the Mission of the Board in this city, a storm which might have proved its ruin.

I am bound to believe that Dr. Anderson did not make this accusation without supposing himself in possession of facts sufficient to substantiate it. I unhesitatingly say, that no authentic facts can be produced to sustain it. The missionaries of the Board in this city have never intimated to me a suspicion of the kind, excepting in a solitary instance, and then my explanation, as I then understood and still understand, was satisfactory, so far as any design to injure or oppose was concerned. I do not believe that my good would come from such opposition. I do not believe that the cause of Christ or the welfare of these Churches would be promoted by it—but the contrary rather. My only design is to represent my own Church and do its work,—and nothing. I believe, will turn me from this course, unless it may be the necessity of defending of myself from the attacks of others. Dr. Anderson, I think, will see, upon reflection, that it is unadvisable to bring public charges against an individual before making them known to that individual or to the body which he represents. If any thing will tend to disturb pacific relations, it is such a course as this.

As to my coinciding with Papists, the charge is unworthy of Dr. Anderson, and does not deserve an answer from me. I will say, however, that if any missionary of the Board can exhibit a series of more arduous, more constant, or, I will add, more successful labors *against* Papal emissaries in this country than I, I am willing to be counted even their friend.

I am sure, Messrs. Editors, you will do me the justice to give what I have written an insertion in your paper.

I am, with much respect,
Your obedient servant,
HORATIO SOUTHGATE.

Presbyter of the Prot. Epis. Ch. in the U. S. Constantinople Nov. 27, 1843.

For the Episcopal Recorder.

ON THE NESTORIAN MASSACRE.

My Dear Friend,—You ask me to give you some account of the recent events among the Nestorians and of the causes which led to that awful massacre, of which the heart-rending details have reached your ears. I gladly comply with your request, and the more so because I have been myself most accurately and minutely informed of the whole matter from the beginning. Those brutal murders of innocent Christians which are to you one great and solitary tragedy, standing out in bold relief unconnected with the causes that preceded and the consequences that have followed them, are to me but a link in a chain of events which reaches back through a long succession of years. You ask if it be true that they indeed arose from "the jealousies of rival missionaries," as some of the newspapers have reported. Let me tell you the tale as it actually occurred, and you may then judge whether religious strife had any part in the matter. But let me first say, whence the report to which you allude arose. A young man regaling himself with the summer air of the Bosphorus, has a weekly task of writing a letter to one of the London Journals. His stock of news is exhausted, and he turns in his mind how he shall accomplish his regular stint. He seeks for some easy subject of speculation and the Nestorian massacre presents itself. He has already given the details of it, and now he imagines that he may fill his sheet with an injurious theory as to its cause. He pitches upon the differences which he knows are existing among certain Missionaries in Mossoul, a city indeed far removed from the scene of action, but what can distant readers know of that? He frames his theory. In the place of facts he puts surmises, and by means of sundry vague insinuations and one rumour, which, to a hasty peruser, may pass for a fact, he weaves the web of his story. Is one word of it true? Does he himself believe it? This is a matter of little importance. He has accomplished his task and may now enjoy his repose. The letter goes to London, is published in one of the leading papers and is seized upon by others. It passes to America, and there again runs through the papers. In how many I have seen it, I can hardly tell—the self-same letter emanating from the idle brain of a young man on the Bosphorus. How much evil may come from one inconsiderate act! Did he reflect that he was implicating the good names of men to whom in many respects he might well look up for example and instruction? Not for a moment. He was amusing himself with his own ingenuity and performing his task of a letter. He never dreamed of consequences. I brought the matter back to his recollection the other day. He had not a word to say in defence of his theory.

And is it possible, I have asked myself over and over again, that these idle lucubrations of an idle letter-writer are taken by grave and intelligent men as sober truth? When I first saw the said letter in print, its gross absurdity, to me who knew the facts of the case, was so palpable, that I pointed it out to one or two others as a most eminent specimen of nonsense. But a little knowledge of facts and circumstances makes all the difference in the world, and of this story it may at least be said that it is not more enormous than some others that have been told of the East, and believed too.

But the subject is a serious one, and I will therefore, proceed at once to give you some serious reasons why this strange speculation of the letter-writer is and must be a false one—a mere fabrication that never had existence out of the writer's brains. No one here at Constantinople, I believe, ever dreamed of imputing the massacre to such a cause, excepting the author himself, and whether he believes it, I seriously question. Every one with whom I have conversed, who is informed of the truth of the matter, attributes it to one single cause—the lust of Mohammedan chiefs for dominion. The Nestorians, you well know, have been an independent people for centuries. Living in the retreats of their snow-clad mountains, they have escaped the action of changes which have swept over their country. They have been unmolested, excepting their occasional quarrels with the Kurds among whom they dwelt for ages; and they might still have been unmolested if the ambition of the Mussulman rulers had not looked with envy upon their liberty. The Turkish Government has long been anxious to subject them to its sway, for they live within the nominal boundaries of Turkey, although owning no alliance to its authority. A powerful Pasha was some years ago sent to subdue all the refractory and lawless tribes of Kurdistan, and bring them into subjection to the Sultan. This he had well nigh accomplished when he was cut off by death. In the execution of his commission he advanced almost to the borders of the Nestorian country, and if his career had not been so suddenly terminated, that too would doubtless have yielded to his arms and intrigues, as did most of Kurdistan to the west of it. But though arrested, the Turkish authorities did not abandon their purpose, and unfortunately they soon found an ally within the country itself. Nourroullah Bey, the chief of the powerful tribe of Hakkari Kurds, had long looked with a jealous eye on the power of the Nestorian Patriarch who was a civil as well as a spiritual ruler, and as head of the Christians, was first Chief of the Mountains. Nourroullah Bey wished, at once to break the strength of the Patriarch, and make himself a sort of Pasha over the whole country. For this purpose he courted alliance with some of the Turkish Pashas, promising that if they would aid him to subdue the country, he would rule as a subject of the Sultan. They listened to his suggestions, and helped him with means and I believe also with men. With their assistance he gradually acquired strength, and in 1841 had an open rupture with the Patriarch. He even deceived some of the Patriarch's own people and attached them to his interests. *All this happened before there was a Missionary in the land.* In 1841 the Patriarch fled for refuge to another part of the country (the Tevyary district) where among his own people he was safe, at least from the Bey's designs upon his person.

The Bey then sought to get him into his toils by stratagem and sent him messages of peace, proposing to heal all their strifes by friendly conference. But the Patriarch would not listen to his proposals. Last winter Nourroullah Bey sent two messages to the Patriarch, inviting him to come to a certain village, and settle all their differences in a fraternal interview. The Patriarch was warned by his own people that a snare was laid for him and civilly declined the invitation. Nourroullah Bey, seeing that all hope of accomplishing his purpose by intrigue was cut off, sent to Bedr Khan Bey, another powerful Kurdish Chief on the borders of Kurdistan and proposed a joint expedition for invading the Nestorian country. Bedr Khan Bey, as eager for power as the other, readily accepted it. The plan was formed, their forces joined, and they suddenly made an irruption into the Tevyary district, burning, slaughtering, and leading captive, as you have heard. This was the Nestorian massacre.

And now, in all this, where is there any appearance of Missionaries or religious discord? The events were in progress before there was a Missionary in the country. When Nourroullah Bey sent his last message to the Patriarch, the English Missionary who has had so much of the blame to bear, had but just reached Mossoul, and whatever contentions arose between him and the American Missionaries, arose afterwards. Neither Nourroullah Bey or Bedr Khan Bey probably ever heard of rival Missionaries, or could now tell, if the question were put to them, that the Missionaries in Mossoul are not all one body.

It is idle to say that such men, wild, barbarous Kurds, who know no more of Western Christianity than of the religion of the South Sea Islands, could be governed by such a motive to make war upon the Nestorian Christians. These men were, I presume, never in Mossoul. Certainly they have not been there for years. They are Kurdish Chiefs, who are as ignorant of most things beyond their own territories as of the regions of the moon. There is one little incident that may serve to show you how little idea they have of rival Missionaries or any thing of the kind. It was necessary before commencing their invasion to give some pretext for it to the Pasha of Mossoul, whose country lay close upon that of the Nestorians, and whose sanction or at least indifference it was most important for them to secure. Dr. Grant, one of the American missionaries, had erected a spacious building in the mountains which was intended for the use of his prospective Mission. He had erected it with the knowledge and sanction of Nourroullah Bey who was under special obligations to him for medical aid, and who well knew that his purpose was simply to educate the Nestorians and do good. But a pretext for the war was necessary, and a report was sent to the Pasha of Mossoul that the "English" were building a fort in the mountains and might afterwards come and possess the land. The Kurds did not know enough to distinguish between English and Americans, but confounded them as ignorant people generally do in this country. How little this looks like being moved by the jealousies of rival missionaries, you will at once see. They did not even know that there were different bodies of foreigners at Mossoul.

English as well as Americans were involved by this pretext. And I happen to know that it gave the English missionary no small trouble. How idle then, and I must say, how wicked, the insinuation, half conveyed, half withheld by the letter-writer to whom I have alluded, that, the English missionary himself was the author of the report to the Pasha! I cannot away with such dreadful trifling with truth and men's characters. It deserves the severest reprehension. The statement which I have given of the real and only cause of the massacre, is drawn chiefly from documents which have recently been before me from the Patriarch himself, and he, we must allow, ought to know the real origin of his troubles better than others. The history of the thing, however, has been familiar to me for years. I was the first American who ever visited Mossoul, and I believe I was the first Protestant traveller who made inquiries among the Nestorians in that quarter. I knew of the state of things then or soon after—and more than a year ago, (before the English Mission had reached Mossoul,) I was making efforts here to arrest the evils that were coming upon the Nestorians. How futile then to say that that Mission contending with the Americans, brought about those evils.

I trust, I have said enough to show you that missionary operations or missionary jealousies had nothing to do with the Nestorian massacre. You remark that the course of the Rev. Mr. Badger, the English Missionary, has been much condemned. I agree with you in thinking that his hostile bearing towards the American missionaries is deserving of censure. No one regrets it more than I. No good, but much evil, must come of such contentions. But I should not do justice to the man, if I were not to say, that he is a true friend to the Nestorians, and indefatigable in his efforts for their welfare. He has now with him three Nestorian priests, with their families, who have fled from their ravaged country and are dependant upon him for support. He has spared neither time nor labour to secure to the Nestorians their violated rights, and to procure the restoration of the prisoners, and the re-establishment of the Patriarch in his own land. He is the last man to be suspected of injuring the Nestorians. He has shown himself, throughout these troubles, their unwearied benefactor; and of this all must give him the praise, however much his line of policy with regard to the other missionaries, is liable to exception. You already know that I have no partialities which would lead me to speak better of him than he deserves, but I would render all their due.

Believe me truly yours,
H. S.

Constantinople, Dec. 6th, 1843.

For the Episcopal Recorder.

THE REV. MR. BADGER.

As I have been charged with co-operating with Mr. Badger in opposing the American Congregational Missionaries, I think it but just to the Committee and myself to say, very briefly, what has been the nature of my connexion with him.

He came here in 1842, as an agent of the (English) Propagation Society, on his way to Mossoul. I had previously been informed that it would be desirable for him to pass this way in order to have the advantage of free conference with me before entering his field. When he reached Constantinople I received him at once as a brother and a clergyman of a sister Church, and he resided with me most of the time that he spent here. I soon found that we differed entirely upon the question of relations to missionaries of other denominations. On this point, we had frequent, earnest, and sometimes excited discussions. He left me in September. After his arrival in Mossoul, I continued to correspond with him by letter, and I assisted him, to the utmost of my ability, in the prosecution of his work, as the work of a sister Church, and one of great interest and promise. I assisted him by my position here in carrying out the instructions of his Society, which, I need not say, had reference only to the welfare of the Nestorians, and not at all to other missionaries. In his work he laboured most diligently and successfully, but he thought fit to add to it a feature which I wholly disapproved. He assumed a position of violent hostility towards the American missionaries, and showed it in all his proceedings. I still continued to aid what I regarded as the work of the Church of England, and was thus able to accomplish much for the good of the Nestorians. But I opposed with my whole strength the position in which he placed himself with reference to the Americans, and have opposed it to this moment. I have no sympathy with such a position.

To this position he owes all the trouble which has befallen him. We should not, I believe, have heard a breath of all the stories that have been reported about him, if he had not assumed it. But I feel bound in justice to him, to say that many of them are untrue or greatly exaggerated, and that the most serious of all—his having contributed to the massacre of the Nestorians—is a fable from beginning to end, so far as my own knowledge (which, I believe, is accurate and minute, and not received by any means from him alone,) extends. I think him a man of uncommon ability and of astonishing activity both of body and mind, but extravagant in some of his views and wanting experience. I believe he wishes to do good and that he has done much good to the Nestorian Church, and I believe that the Patriarch thinks highly of him. I hope that the lessons which he has received will teach him prudence and moderation, and I have some reason to believe that the future will not be as the past. I am deeply interested in his work as a mission of the Church of England, and I think it promises great and glorious results if rightly prosecuted. I am unwilling, therefore, to see it abandoned although I think it better be abandoned than pursued as heretofore. The Society under which he acts is not to be regarded as yet responsible for his extravagances, for they never instructed him to pursue such a course, and will, I believe, disapprove of it, now that it is known.

H. S.

REASONS WHY I AM A CHURCHMAN.

IX. I am a Churchman, because I find, that in the Episcopal Church, there have been nurtured the choicest fruits of piety.

It is the fashion of some at the present day, to speak of the Episcopal Church, only as a dead mass of formalism. May God forgive such designed injury to the Church, and lead her traducers to repentance and a better mind, or as our Litany hath it, "*turn their hearts.*"

Nay, the effort is often made, to convince those, who either have, or are suspected as having any leaning towards the Episcopal Church, that there is really no religion in that Church.

Now we are bold to say, that if the fruits of the Spirit are any test of piety, (Gal. v. 22), that the Episcopal Communion will not suffer in comparison, with any other body of Christians in the land: and furthermore, that she is not peculiarly guilty of certain sins of the present age, such as *censoriousness* and *spiritual pride.* (Mat. vii. 1.) And even non-Episcopalians themselves are often heard admitting, that the great duties of repentance toward God, and faith toward Jesus Christ, are taught from her pulpits, with at least as little admixture of human and vain philosophy, (Col. ii. 8), as in any pulpits in the land.

The main charges however, against the Episcopal Church, on which the greatest stress is laid, are two in number. One is, that she pronounces all baptized persons, regenerate. The other is, that she does not resort to the "*new measure system*" as it is called, to promote spiritual religion. How invalid are all such objections as these.

For in respect to the first point, it ought to be borne in mind, that the Church always demands repentance and faith, previous to baptism. In the case of adults, the profession is made with their own mouth. In the case of infants, the promise is made at the mouth of their sponsors; which promise, themselves are bound to fulfil when they come to years of discretion, or their baptism will be unavailing. Now this repentance and faith, in the opinion of the objectors, *constitute the very essence* of regeneration. So that, upon their own principles, the Church errs not, in declaring such to be regenerate. In the use of this term, she has the sanction of Scripture, (John iii. 5), of all Protestant Christendom at the Reformation, and of the standards of these various denominations themselves, who urge the objections.

In respect to the other charge, it is hardly necessary to vindicate the Church in this respect, since the leading men of other denominations, are rejecting the system in self-defence.

In respect to the piety of the Church, it is freely confessed, that the piety which the Church tends most to foster, is not a noisy, boasting, superficial piety. It is the calm, deep, reverential piety of the affections and the heart. It is piety which is formed as in the presence of a pure and holy God. It is piety which distrusts itself,—which hopes only in God's mercy, and shows its fruits in a pure and holy life. It is piety which gladdens the chastened heart in prosperity, and which glows with fresh vigor in the dark hour of trial. It is rather the calm, deep flowing river, smoothly and noiselessly rolling its way along, with an ever deepening, swelling tide, than the hoarse, noisy stream, which now thunders in cataracts, and now anon, is almost or completely dried up.

It is a piety also, which hitherto has brought forth fruits abundantly, to the praise and glory of God. For it is to that Church we are indebted for the translation of the holy Scriptures, now our most precious gift. It was in that Church that the first blood of martyrdom was poured out, at the reformation. It is to that Church we are indebted for the example and labors of such men as Walton, and Ken, and Herbert, and Hooker, and Leighton, and Heber, and Simeon, and Martyn, and Newton, and Buchanan, and Thomson, not to name a mighty host of the dead and of the living. It is to that Church that our libraries are indebted for the practical writings of such men as Law, and Beveridge, and Jeremy Talor, and John Scott, and Sherlock, and Wilson, and Wilberforce, and Richmond, and Hannah More, not to name writers of the present day, who are filling all our libraries with the choicest treasures.

And the same Church, in England and America, is doing more than all else of Protestant Christendom beside, to carry the Gospel to every creature, and thus obey the last behest of an ascending God.

And the providence of God seems at the present day to be opening the way by the changes among the nations, particularly in Pagan India, to make that same Church, the most signal instrument in hastening on the latter day glory of Zion.

For the Episcopal Recorder.

"Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head."

Messrs. Editors,—I have adopted the practice, whenever an unexpected loss occurs, or any calamity, of endeavouring to extract some immediate good from it, for myself or others. Just now, at the most inconvenient of times, the pump upon which we are entirely dependent for water, has become useless till some repair is made. Here we are, then, with a well full of water, and this indispensable for a day, with no means of reaching a drop.

Such it seems to me, is our condition as it respects the mercy of God, when we have no disposition to pray. A living spring, full of all manner of good, and not a particle within our reach. The pump alas! is so disordered no water will fetch up. Precisely in this way do most live, at least what is called living, or more properly, die. But they heed it not. The want of water, a useless pump they can hardly bear for a day; the well-spring of eternal life, they feel no inconvenience from the utter want of machinery to draw from it.

In some such way I often attempt to extract the "precious jewel" from the head of an "ugly venomous toad;" and sometimes succeed. It seems to me a legitimate and profitable way. If the powers of darkness, by any of their agencies assail me, or if in the *good* providence of God, I am made to suffer any temporal ill, why should I not seek even there a heavenly blessing. In passing through "the valley of weeping," (Ps. 84. 6., Heb. or Psalter,) why should I not, if possible, "use it for a well?" Is not the best of water sometimes found there?

"*Sweet are the uses of adversity.* Yes, truly; and he that has this to learn, has made small progress in the divine life. And yet who does not shrink from pain and trial, as from real foes? So weak is the flesh, we never go through the "vale of misery," when we can espy a road upon flowery meads of joy; and hence too often fare as did Christian and Hopeful trespassing upon the grounds of Giant Despair. If the strait and narrow way is any where found pleasant, as it sometimes is for those who walk truly in it, even this is not to be shunned; but we sadly err to go out of it for present pleasure.

In our murmuring and repining under adversity, I have sought instruction from the case of Herod and the Jews, at the coming of Christ. He came to be their Saviour; and yet they were *troubled* only by the news of his birth. So it is too frequently with us. An act of Providence, designed to aid in our salvation, comes in the shape of loss, or sickness, for example, and we are *troubled;* and if left to ourselves, we put away the Almighty arm of our help, as foolishly as did Herod and his Jewish subjects. Let the adversary himself come, if only he will put on some decorous robe, for the occasion, we shall probably hail him as a friend, little dreaming that "*the prosperity of fools shall destroy them.*" So hard is it to be wise—so easy to be foolish.

Now, beloved reader, hast thou learned to find "good in everything?" A blessed science is possible for thee, and for me. I am trying, with some earnestness, to learn it. The lesson is not the easiest; but the knowledge so good that a little rewards great pains. May Heaven speed us in the work!

C. S. A.

Chester Springs, Jan. 26.

MR. BARNES' TESTIMONY TO EPISCOPACY.

Messrs. Editors,—At a time like the present, when the subject of Episcopacy is receiving so much attention, from the Divines of all denominations, it may be interesting to your readers to peruse the remarks, which the Rev. Albert Barnes, the distinguished Presbyterian minister of Philadelphia, has written upon it. They may be found in the *Christian Spectator, vol. 6.* He says:—

"We associate it (Episcopacy) with the brightest and happiest days of religion, and liberty, and literature, and law. We remember that it was under the Episcopacy that the Church in England took its firm stand against the Papacy; and that this was its form when Zion rose to light and splendor, from the dark night of ages. We remember the name of Cranmer,—Cranmer, first, in many respects, among the Reformers; that it was by his steady and unerring hand, that under God, the pure Church of the Saviour was conducted through the agitating and distressing times of Henry VIII. We remember that God watched over that wonderful man; that he gave this distinguished prelate access to the chart of one of the most capricious, cruel, in-

vorable, blood-thirsty, and licentious monarchs that has disgraced the world; that God, for the sake of Cranmer, and his Church, conducted Henry, as "by a hook in the nose," and made him faithful to the Archbishop of Canterbury, when faithful to none else; so that, perhaps, the only redeeming trait in the character of Henry is his fidelity to this first Bench prelate under the Reformation. The world will not soon forget the names of Latimer, and Ridley, and Rodgers, and Bradford; names associated, in the feelings of Christians, with the long list of ancient confessors "of whom the world was not worthy;" and who did honour to entire ages of mankind, by sealing their attachment to the Son of God on the rack, or amid the flames. Nor can we forget that we owe to Episcopacy that which fills our minds with gratitude and praise, when we look for examples of consecrated talent, and elegant literature, and humble devoted piety.—While men honour elevated Christian feeling; while they revere sound learning; while they render tribute to clear and profound reasoning, they will not forget the names of Barrow and Taylor, of Tillotson, and Hooker, and Butler;—and when they think of humble, pure, sweet, heavenly piety, their minds will recur instinctively to the name of Leighton. Such names, with a host of others, do honour to the world.—When we think of them, we have it not in our hearts to utter one word against a Church which has thus done honour to our race, and to our common Christianity.

Such we wish Episcopacy still to be. We have always thought that there are Christian minds and hearts that would find more edification in the forms of worship in that Church than in any other. We regard it as adapted to call forth Christian energy, that might otherwise be dormant. * * * * We have never doubted that many of the purest flames of devotion that rise from the earth, ascend from the altars of the Episcopal Church, and that many of the purest spirits that the earth contains, minister at those altars, or breathe forth their prayers and praises in language consecrated by the use of piety for centuries.

"We have but one wish in regard to Episcopacy. * * * We wish her to fall in with, or to go in advance of others, in the spirit of the age. Our desire is that she may become throughout,—as we rejoice she is increasingly becoming,—the warm, devoted friend of revivals and missionary operations. She is consolidated; well marshalled; under an efficient system of laws; and pre-eminently fitted for powerful action in the field of Christian warfare. We desire to see her, what the Macedonian phalanx was in the ancient army; with her dense, solid organization, with her unity of movement, with her power of maintaining the position which she takes; and with her eminent ability to advance the cause of sacred learning, and the love of order and of law, attending or leading all other Churches in the conquest of redemption in an alienated world. We would even rejoice to see her who was first in the field at the Reformation in England, first, also, in the field, when the Son of God shall come to take to himself his great power; and whatsoever positions may be assigned to other denominations, we have no doubt that the Episcopal Church is destined yet to be, throughout, the warm friend of revivals, and to consecrate her wealth and power to the work of making a perpetual aggression on the territories of sin and of death."—*Watchtower.*

QUESTIONS ON THE XXXIX ARTICLES.

ART. XVII.—*Of Predestination and Election.*

1. What is Predestination!
2. What is the everlasting purpose of God concerning the salvation of mankind!
3. When did this purpose begin!
4. Whom did God purpose to deliver!
5. How are they designated!
6. Is this decree known to us!
7. What is this purpose called!
8. How is the beginning and progress of deliverance from the "curse and damnation," and the completion of salvation here laid down!
9. What is the first work of grace on the heart!
10. How does the Spirit call!
11. What is the second step!
12. How do men obey this call!
13. What benefit follows!
14. What do you mean by justification!
15. How are we justified!
16. What is the next privilege!
17. How are we made sons of God!
18. Are not all men sons of God in some sense!
19. Are Angels sons of God by adoption or creation!
20. Is Christ the son of God in either of these senses!
21. What follows after justification and adoption!
22. What is sanctification!
23. Is justification dependant on sanctification!
24. Is sanctification dependant on justification!
25. Is justification progressive!
26. Is sanctification progressive!
27. Into whose image does sanctification transform us!
28. What do you mean by the image of God!
29. How is sanctification evinced!
30. Is there any proof of our predestination, adoption and justification, besides our sanctification!
31. What is the final and highest blessing resulting from this "excellent benefit!"
32. How is that felicity attained!
33. If God had not purposed, and Christ had not redeemed, and the Spirit did not begin and carry on the work of grace in the soul, could any be "delivered from damnation and attain everlasting felicity!"
34. If any do not obey God's calling, and walk religiously in good works, can they attain "everlasting felicity!"
35. What is the result of the "godly consideration of our election in Christ!"
36. When is this consideration a godly one!"
37. Who gave it this godly consideration!
38. How does the Spirit work in such!
39. How does the godly consideration of our election in Christ work our comfort!
40. Are "predestination and election in Christ" and the sentence of God's predistenation the same thing!
41. What effect has the "sentence of God's predestination" upon envious and carnal persons!
42. How does Satan pervert it!
43. Is this any objection to the doctrine!
44. How are God's promises to be received!
45. How are they set forth!
46. In our doings is the *secret* or the *revealed* will of God to be followed!
47. Why is this clause inserted!
48. Are God's purposes to interfere with our practice!
49. How is it in this respect in our worldly concerns!
50. What is Calvinistic predestination!
51. What is Arminian predestination!
52. Does this Article teach either of these, or something different from both!

For the Episcopal Recorder.

CHARITY AT HOME.—No. I.

"TO DISTANCE LENDS ENCHANTMENT TO THE VIEW."

The order of our benevolent enterprises, as prescribed by our common Lord, is first, "in Jerusalem—then in all Judea—then in Samaria—then in the uttermost parts of the earth." And this is the natural order. For if the fire of holy love be in the heart it will impart heat in proportion to the nearness of the objects. Sickly indeed must be that religion, which, like the priest and Levite, passes a present object imbedded but prates most mundicently over ignorance and woe when far away.

At the present time, American Christians have some *home* objects of all-absorbing interest, and calling for immediate attention. Nothing less than our existence as a free government, and as "Free Church," is suspended under God on our prompt and decisive action in the dissemination of the truth. For there is no power on earth, except the power of Divine truth, that can save us from the vortex yawning before us. 6,000,000 of our population are without a preached gospel—700,000 male white population above 20 years cannot read—three millions of foreign immigrant population, who on their arrival here are scarcely better fitted to our peculiar institutions as a free government and a free church than the same amount of population from India or China. The great majority of these are as completely the subjects of a spiritual despotism as a poor trodden down serf in Russia is the subject of the Northern autocrat. Nor are they only slaves of a foreign spiritual despotism. The bearing which they must have and are having on our political existence and welfare, show them to be tended more the minions of European despotism than of American Republicanism.

That we have just causes for alarm—that there is before us at the present moment a great practical question of the most solemn import to be settled—one involving interests of no less moment than the question settled by the MEN of '76, few will be found to deny. And when we come to inquire after the causes of the national and moral evils which afflict or threaten us, we find among all sober, reflecting people almost as much uniformity of opinion. The cause is a moral one. The remedy too must be a moral one. Evangelical truth, disseminated in the divinely appointed way, is the grand catholicon, the sovereign remedy, for every moral disease.

Domestic Missions are doing much—the laudable efforts made to circulate the Bible and to extend the system of Sabbath schools are doing much, yet there remains much land to be possessed. And that great unoccupied field the American Tract Society have undertaken to reach *through the mighty arm of the press*, and by the no less mighty power of *thorough family visitation*, and *personal address*, urging home on all, the claims of personal godliness. To this system of means they have given the name of Colportage.

A glance at the elements of power it incorporates, or the results which, down from the days of Luther to the present time, have followed its well-applied operations, will satisfy every friend of evangelical truth of its practical utility and power, and enlist his best energies in its support. Already since its recent introduction into our country has it brought the pious devoted layman into more than 50,000 families, left in these families some 100,000 volumes, besides an immense quantity of reading matter in the form of Tracts—circulated thousands of Bibles—organized thousands of Sabbath schools and prayer meetings, and personally addressed and prayed with more than 100,000 individuals—stirring up to duty the apathetic Christian, and awakening the careless sinner. Numerous revivals of religion have directly followed, or more commonly accompanied the faithful labours of the Colporteur. Indeed it is an inquiry of no small interest whether for the last eighteen months, more revivals have not been associated with the operations of the Colporteur system than with any other means of diffusing truth now in use? In other words, whether this system is not receiving something like the special smiles of Heaven, indicating it to be *the* peculiar instrumentality by which God is pleased to work? Whether it be or not, it is in its common sense way of reaching its object—in its adaptation of its agency to suit the varied circumstances of those to be benefitted, and in its suitableness to the present condition, wants and institutions of our country, an agency peculiarly fitted, and especially pointed out by Providence, at the present time, to act a very important part in the evangelization of our scattered and destitute population, and in the rescue of our country from evils, which, to look in the face, turns the good man pale.

The claims which at a time like this, such a system has on the sympathies and benefactions of the Christian community, and on all who wish well to their country—and especially its claims in reference to the German population of this state, will be deferred to a future article. I shall then state some facts in regard to Colportage in Pennsylvania. R.

TO THE BISHOP OF THE PROTESTANT EPISCOPAL CHURCH OF THE DIOCESE OF VERMONT.

RT. REV. AND DEAR BROTHER:—I have recently received and with great pleasure read your four printed letters to the Bishops and Clergy of the Episcopal Church in these United States, on certain points of doctrine and discipline now agitating our beloved Church in England and America. If it be lawful and expedient for you thus to make known your sentiments, and seek to influence others to adopt what you think most likely to conduce to the peace and welfare of our Zion, and I can see no reason to the contrary, it may also be to one, such as myself, conscious of inability to follow your example, at least to take this public method of acknowledging the receipt of your communications, and to thank you most sincerely and heartily for them. I desire also in this public manner to do, what I have done in private—that is—to render thanks to the Giver of all Grace, that he has granted to you the talents, the learning, the opportunity, and above all the spirit, to perform the task you have undertaken in so able—so learned—so judicious, temperate and courteous a manner as must ensure the respect of the candid, the wise, and pious, even though some of them may not in every thing agree with you. You have set an example to those who write on disputed points, of a candor which enters into the feelings and prejudices of both parties, and makes all due allowance for their influence over the judgment, while at the same time you are entirely free from the weakness of indecorous reserve, or ambiguity—prevailing errors of our day.

You have done what it seems to me the Bishops and clergy in their several degrees and stations are now imperatively called on to do, in such manner as may seem most suitable—that is—in reference to the doubts, which are but too prevalent, and the questions that are continually asked, to assert in terms not to be misunderstood, the Protestant character of our Church, in opposition to all the glosses and perversions of her doctrine by those who favor the party which, within the last few years, has sprung up at Oxford.

You have, as I conceive, set forth the true, moderate and scriptural views of our Reformers on the subject of the ministry—the Church, and sacraments, in opposition to those extravagant ones which some very few, at different times since the Reformation, have held, and which, I am persuaded, ever have been, and ever must be, injurious to the cause of true piety within our Church, and opposed to her outward extension.

Thus estimating your letters, I rejoice in their publication, and most heartily recommend them to any with whom my opinion may have the highest weight, especially to my brethren of the clergy and laity in Virginia.

It may not be amiss to add, that I have not extended my remarks to the suggestions in your fourth letter as to some court of appeal in the General Church,—a subject worthy of serious consideration by the wisdom of our triennial assembly, and on which I should be unwilling to express or even to form an opinion without full examination. In relation to what may be considered as almost a new order in the Church—an order increasing in numbers and influence—I mean the editors of our religious newspapers, I much doubt whether any plan—such as you hint at—can be devised for restraining them or their contributors from making an ill use, at times, of the power of the press, without introducing greater evil. If the solemn vows taken at their ordination to "maintain as much as lieth in them quietness, peace and love among all Christian people"—if the fatherly remonstrances of the house of Bishops a few years since, conveyed in the pastoral letter written by the venerable White so lamented Griswold—if their own responsibility to Heaven will not preserve them from bitterness—from violence and misrepresentation, I know not what can avail. So deeply do I feel the injury done to religion by the misconduct of some of them in this respect, that were it for me to decide whether or not every religious paper of all denominations in our land should cease or not, I should be strongly tempted to conclude that their evil so outweighs their good, that we had better try some other method of circulating intelligence and commending religious truth, than those cheap weekly messengers, the vehicles alike of blessing and cursing, of error and of truth. Such an experiment however, being impossible, we must try and render the established method as innocuous and as useful as may be. Let those in which truth is set forth in the best spirit be most encouraged—let the Bishops use their influence in restraining the abuses of the press within their dioceses—let subscribers send in their private protests, and if these be unavailing, withdraw their names; and lastly, if the editors would only follow the example you have set them in all your publications, but especially in those for which I thus publicly thank you, we might hope that the press uniting with the pulpit, would be a powerful instrument for making our Church a praise in our land. Praying that the divine blessing may be vouchsafed to your labors of love, I remain your affectionate friend and brother in the Lord,

WILLIAM MEADE,

Bishop of the Protestant Episcopal Church in the Diocese of Virginia.

SHELDON, FEB. 24, 1844.

P. S. In what I have written above, I hope I shall not be understood as reflecting unkindly on worthy men who either for an honest support for their families, or for no pecuniary consideration, adopt this method of promoting what they conceive to be right views of religious truth, or that I am unaware of the difficulties of conducting an agent where so many are to be satisfied; and, especially, of excluding from their paper communications containing some sentiments and expressions not approved by the Editors. These difficulties should make them the more resolute in the discharge of duty. They should let the contributors know that such communications will either be rejected or corrected at the pleasure of the Editors. Unfortunately, however, the spirits of too many of their readers delight most in personal, sarcastic, controversial pieces. Let truth be fearlessly maintained at this time especially, but let it be in love. None have need of more grace to avoid a wrong spirit, than editors of religious papers.—*South. Churchman.*

To the Editors of the Episcopal Recorder.

REV. and Dear Sirs,—As Bishop Hopkins has brought before the public, in the Preface to his late work on the Reformation, the affair of my interposition when informed that he intended delivering, in episcopal churches in this city, a series of Lectures on that subject, involving of course the entire Romish controversy, I will thank you to print the two following letters, which are the whole intercommunication we have had on this matter. And while making this request, I will further ask the insertion in your columns of a more complete statement than Bishop H. has given.

Early in December last, after an adjournment of the Standing Committee of this diocese, I having been present at the meeting, a clerical member stated that the Rev. Mr. Hooker had informed him that Bishop Hopkins had written to him, to inquire of our city clergy whether they were willing to have him deliver, in their churches, some fifteen lectures on Romanism. I asked,—did the Bishop request Mr. Hooker to make a similar inquiry of me? the reply was in the negative. I then expressed the hope, that none of the clergy would agree to the measure; regarding it as one that would produce much agitation and little benefit, however able the effort; and it being morally certain that it would,—and very naturally,—be connected, in the public impression, with Bishop Hopkins' late proposal to Bishop Kenrick of an oral discussion, which, happily for the religious quiet of the community, was declined. I then desired the Rev. member of the Committee to request Mr. Hooker, in replying to Bishop H., to apprise him of the opinion I had thus declared. Every clergyman present, I believe, agreed with me. Mr. Hooker is confident he wrote to that effect to Bishop H., and is certain that he knew of my disapprobation immediately on reaching here, late in December.

About two or three days after his arrival, Bishop Hopkins called on me, accompanied by two of our clergy. Two of my candidates were with me, but were about leaving. I pressed the Bishop to remain, and told him the visit of the young gentlemen was over; but, after no more time than enough to exchange salutations, perhaps two minutes, he and the clergy with him went away. On seeing him, I certainly thought he had come to consult with me about delivering his lectures; but three minutes convinced me that I was mistaken. Yet I then felt little anxiety on the subject, as it was understood that two of the clergy had refused an application made to them for the purpose, others had expressed themselves as before stated, and yet others were believed to be of the same mind. Of the opinion of some of the clergy I knew nothing.

It appears, however, that the eloquent conversation of Bishop H. had, in a few days, persuaded one or more of them out of their previous convictions, so that "five of the principal churches were to be occupied in rotation." All this was arranged by Bishop H., without once consulting me, and though he had been distinctly apprized by others of my entire disapprobation of the measure. On Thursday, January 8th, I learned that the thing was determined on, and that the first lecture was to be delivered the next Sunday evening. With my sense of duty towards an "important portion of my diocese,"—where there are some twenty congregations, more than half of them large ones,—I had no alternative; I *must* speculate with Bishop Hopkins, and relieve myself of all responsibility in the matter; and I accordingly wrote to him the letter given below. It proved successful, as will appear from the letter of Bishop Hopkins in reply, also annexed.

I make no appeal to any one, concerning the correctness of my judgment in condemning the sort of "excitement" alluded to in my letter to Bishop Hopkins. It is enough that such is my opinion, deliberately formed long ago, and after an interchange of views with not a few intelligent and prudent friends. By that conviction of duty I must be guided, in administering the charge committed to me in the Church.

Neither do I appeal to any one, in support of my right to expostulate with bishop, priest, deacon, or layman, who shall come into this diocese, to hold disputations, or deliver courses of lectures, on agitating ecclesiastical topics, particularly Romanism, which is the most agitating and exciting of all, and oral debates or protracted discussions concerning which yield commonly the least possible beneficial result. The claim to lecture at large and many times on such a subject in the midst of the twenty congregations in Philadelphia, is in effect a claim to lecture on it as copiously to twenty of our country congregations, and that amounts to a claim to lecture on it as fully and as painfully in our every parish in Pennsylvania, and thus disturb my whole diocese, and so far take it entirely out of my hands. I ask no one to agree with me, that I have a perfect right to expostulate against every grade of such a procession. Yours truly,

H. U. ONDERDONK.

Philadelphia, Feb. 19th, 1844.

BISHOP H. U. O. TO BISHOP HOPKINS.

PHILADELPHIA, JAN. 8TH, 1844.

Right Rev. and Dear Sir,—The Rev. Dr. Coleman has just informed me that you intend to deliver, in churches in this city, a course of lectures on Romanism, or kindred subjects. This information I have received with deep regret, and I will add not without astonishment. With regret, because I do not approve of such measures, nor deeming them the proper method of attempting the good designed. And with astonishment, because I think I ought to have been consulted, before you determined that a procedure which must produce excitement be carried out in so important a portion of my diocese. My repugnance to the measure is so great, and so firmly established, that I must beseech you, my dear brother, to reconsider it. Not can I avoid expressing the hope, that, in so doing, you will see cause to yield to my very earnest wish.

Your affectionate friend and brother,

H. U. ONDERDONK.

The Right Rev. John H. Hopkins, D. D.

BISHOP HOPKINS TO BISHOP H. U. O.

PHILADELPHIA, JAN. 9TH, 1844.

Right Rev. and Dear Sir,—Your letter of yesterday has been received, and in compliance with your "very earnest request," I have given up my intention of delivering my course of Lectures upon the causes, principles, and results of the Reformation, at this time, and in the Churches under your episcopal jurisdiction.

By this decision, however, I beg to be understood as in no respect admitting the right or the expediency of episcopal interference in a matter of the kind. My change of purpose is to be set down solely to my desire, that none of your clergy who have kindly offered me their pulpits for the occasion, should be involved, on my account, in the slightest trouble. The censure conveyed by your language with regard to myself, will probably be brought in due season before the House of Bishops; and I shall be exceedingly surprised if that Body should sanction the notion that a bishop of the Protestant Episcopal Church must apply for a *special license*, before he presumes to exercise the common right of every Presbyter, in sustaining the doctrines of the Reformation against the perilous errors of Rome.

Sincerely regretting, for your sake much more than my own, the course which you have taken, but confident in the belief that in some way or other, it will be overruled for good,

I remain, Right Rev. and dear Sir,

Your friend and brother in Christ,

(Signed) JOHN H. HOPKINS.

Right Rev. H. U. Onderdonk, D. D.

THE CITY OF NICE.—A missionary thus describes this celebrated place, where in 325 A. D. the first ecumenical council was held, attended by three hundred and eighteen bishops, and a large number of other persons, whose expenses were paid by Constantine the Great, the result of their deliberations was the condemnation of Arianism. The change from the scene of splendor when Constantine presided in council, to the present condition of its deserted loneliness, is unpressed to the thoughtful mind!

"Nice is a city in ruins; nothing but its walls remain. These are in a high state of preservation; they are in the form of a square, facing north, south, east, and west. They were originally double, strengthened by semicircular towers outside of the city, and separated from each other by short intervals. The height of the walls is about twenty-five feet, and the breadth at the top, same. Each side of the wall is about a mile in length, making the whole circumference about four miles. In most places the walls are formed by alternate layers of tiles and stones, united by a strong, thick cement. The south, east, and west gates remain much as they were originally, though time and the ruthless hand of man have effaced some of the inscriptions and figures that adorned them. As seen from some of the neighbouring heights, the walls present a charming view; but when you have entered within them, you see hardly any thing but ruins. On the site of that once illustrious city, only about one hundred and fifty comparatively wretched houses are now to be found, of which forty or fifty are Greek and the rest Turkish. The remains of churches, baths, mosques, and other buildings, with fields of tobacco and mulberry, now occupy most of the enclosed space. Indications of its former glory meet the traveller on every direction. Blocks of marble, beautiful pillars formed from every variety of the same material—some broken and others entire—stones with inscriptions in the streets and walls of the city,—all show that wealth and power and art once were here. But now how changed!"

The Episcopal Recorder.

PHILADELPHIA, FEBRUARY 24, 1844.

LENT.—This season for personal humiliation has returned again upon us. Though the reason for humiliation is sorrowful, yet how precious and valuable is the state itself. As sinners before an holy God, our guilt is great—as professing Christians, with such fearful responsibilities of personal influence upon us, our coldness and selfishness have been an aggravation of all our sins. As ministers of Christ, our comparative indifference to his glory, and the salvation of the souls which he has purchased, renders some of us, even more guilty before him. What a demand is there upon all for deep humiliation! The cause for this is painful and distressing. To look in upon our own unfaithfulness, and back upon our disobedience to God, is deeply afflicting. But the humbled and penitent state of mind to which in this reflection we are brought, is most valuable and precious. To lie in the dust at a Saviour's feet, feeling our burdens, giving him glory, and resting our care and hope upon him, is not only a happy state, but the happiest state of mind, to which the Christian is led upon earth. When the heart is broken with a sense of sin, and the conscience confesses that there is no good thing within, and the soul is constrained to look up to Christ, as *all* its salvation and all its desire, the Christian finds himself kept in peace, and his soul rejoices in its confidence in God its Saviour. To awaken the mind to its own particular condition and want, and to humble the soul by an examination into its own sin, is the purpose of this appointed season. We have commemorated the Lord's advent in the flesh: We have considered his manifestation in his outward kingdom in the world: And now we are led to look at the state of that spiritual kingdom within our own hearts, which "is righteousness, peace, and joy in the Holy Ghost." And O, how many souls have found this season in former years, to be the birthday of their spiritual life and hopes! How many have been quickened again from their decays, and excited to run with more ardor and devotion their heavenly race! It is a blessed season, though a season of humiliation. Let us mourn in secret for sin. Let us search into our spirits, and strive to lift our hearts with our hands to the Lord in the heavens. Let us remember that the Lord is at hand, and the frame we want is watchfulness, self-renunciation, holy dedication to him. Thus let us seek the renewal and improvement of spiritual character, through the imparting of his gifts of grace, and labour to gain a free access to him, and a nearer communion with him, that Christ may be all and in all, for us.

ASSOCIATIONS.—It is the season of the year, when many of our city Churches are accustomed to the union of several Clergymen in services of several days continuance, under this title. In the Epiphany, St. Paul's, and St. Philip's, such services have been already held, and in several others, similar engagements are made for the weeks to come. This is one of the most desirable and useful methods of carrying out the provision of our Church, for a daily service. To call them in any sense extraordinary or irregular, is to display ignorance of our whole Church system. We have a provided daily morning and evening service throughout the year. And whenever the ministers of the Church, call the assemblies of their people together "to render thanks for the great benefits which they have received, to set forth God's most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary as well for the body, as the soul," they are precisely following out the "order" of the Church. No arrangement brings out the beauty and excellence of our Liturgy more completely. The awakened and interested feelings of the people, find no weariness in the peculiarly appropriate expressions of praise and prayer which are provided for them. They never love the Prayer-book more than in such a daily use of it; and no congregations love it habitually more than those who are thus accustomed to its frequent use. Some persons ignorantly question the regularity of such occasional services. These we are happy to say, are not Episcopalians. Those who have received the great privilege of union with the worship of our Church, need intimate no such doubts. We call these services "Associations," because the Clergy associate together, to seek refreshing and reviving, for their own spirits, and for the souls of their people. In the mouth of several distinct witnesses, the truth of God, becomes the more established in the hearts of those who hear. And while to different messengers from God, different gifts of grace are divinely imparted,—the united labours of many are adapted the more entirely, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." May he who has so often set his seal to such labours among us, be ready and present to bless all the engagements of the present season.

THE REV. MR. SOUTHGATE.—We refer our readers to the very important communication, from Mr. Southgate, on our first page. We are extremely happy to have such an entire clearing of himself from all particular connexion and union with Mr. Badger, and such a vindication of Mr. Badger from all participation in the events which led to the dreadful massacre of the Nestorians. These communications from Mr. Southgate, will be satisfactory to all, we are sure, whose minds have been arrested and disturbed by the rumours upon this subject. That either Mr. S. or Mr. B. had ever the slightest connexion with the dreadful events which have been referred to, we had not the slightest belief. We have been sorry for the unkind and hasty spirit which has attempted in some papers, to impute to them any share of such unlikely responsibility. We are not surprised at the sensitiveness of the agents of the American Board upon the position and relations of Mr. Badger towards them. We think nothing can be said to justify this sectarian and schismatic feeling and course on his part towards faithful Protestant Christian ministers, like the missionaries of that Board. But we cannot but think, that Dr. Anderson allows himself to be hasty and rash in personal judgment. Of this, he was remarkably convicted in the attempt to denounce Bishop Alexander as a Puseyite and an enemy, his own missionaries in Jerusalem testifying against his judgment, and in the Bishop's favor. We have had no doubt, that the present instance was a precisely similar one. And this it has proved. While we have thus published the present communications from Mr. S. we would take the opportunity to remark upon a charge which was made against us by our faithful Mentor in this city, of mutilating documents which Mr. S. had sent us for his own vindication upon a former occasion. This charge was wholly without foundation. We published the document precisely as it was prepared, and sent to us, from the office of the Committee of Foreign Missions,—without assuming any authority to change it. We should have complained of the injustice of this charge at the time it was made, but that our respected friend and brother places us so often under such obligations, that it is difficult and disheartening, to follow out each individual instance. We are ready to believe however, that on his part, the injustice was unconsciously, and arose from information which was defective.

ADVENT CHURCH, NORTHERN LIBERTIES.—A site has been purchased by the Vestry of this Church on the East side of Old York Road just above Tammany street, and the erection of a building will be immediately commenced, about two-thirds of the cost of which is already pledged, the greater part of it in the congregation, and how the residue, or a portion of it is hoped to be obtained, will be seen by the Treasurer's acknowledgments in another place.

We cordially approve of this enterprize. That the Church will do good, we have earnest in what it has done. An interesting Sunday school has been established, and maintained, and is now in a most flourishing condition. The services and ordinances of the Church have been for three years regularly administered under circumstances of discouragement which might have turned even zealous Christians from the work, and Christian charity could not have blamed them. The Rector, Rev. J. J. Kerr, has been warmly and affectionately sustained by a people who have manfully and faithfully persevered under every adverse circumstance, the Rector and people having had frequent exercise for their ability of self-denial, and constant trials of their faith and hope.

Now, a brighter day is dawning on them. As applicants for assistance, they are strangers to the religious community. Let them have the stranger's Christian welcome; and as we bid them heartily "God speed," let those who have the ability attest to their own sincerity as becomes good stewards of God's bounty.

☞ Donations, if left with any of our Rectors, will be gratefully received and duly acknowledged.

A correspondent of the Church Chronicle and Record states that the Clergy of Fairfield county met on the 6th and 7th instant in the Parish of Norwalk. The brethren present on this occasion were the Rev. Messrs. Todd, Cornwall, Hoyt, Ogden, Stocking, Bull, Yarrington, Purves, Gunn, Bronson, Atwill, the Rev. Mr. Short, of the Diocese of New York, and the Rev. Dr. Mead, the Rector of the Parish.

During the services, the Church was well attended. In addition to the members of St. Paul's, there was a considerable number of churchmen present from the neighbouring parishes.

To the clergy it was a delightful meeting of brethren who "dwell together in unity." The general unanimity of sentiment that prevailed, in discussing the several topics that now create a lively interest in the Church, and agitate the religious world, evinced that whatever needless any arise to *disturb our peace*, that nothing can affect the *Church as she is*; and that whatever those around us, who are unhappily ignorant of our true principles, may *dream*, there shall be "no schism in the body."

ENGLISH CLERGYMEN.—We take the following interesting notes of "a traveller in England," from the Episcopal Protestant, published in Charleston, South Carolina.

"As I heard on three successive Sundays, three of the best preachers in England, I will copy from my Journal such extracts as will give my impressions of them.

"'Sunday, June 25th. Went to St. Jude's Church, (Liverpool,) and obtained a seat with difficulty, as the pews and aisles were both filled, (as they are every Sunday.) Mr. McNeile performed the whole service, and preached on Matt. vi. 33. He expressed the meaning of the text in a single sentence,—that it involved a question of *degree*, of *priority*, not of prohibition;' delivered altogether extemporaneously, without manuscript or notes, holding a small bell in his hand, which is very common in the English pulpits. Mr. McNeile is the most self-possessed extemporaneous speaker I ever heard. His mind is exceedingly logical, vigorous and acute; his command of language very great; his thoughts clear, striking and well digested, and his whole argument simple and beautifully perspicuous. His manner however, both in the desk and pulpit, is too slow and formal for my taste. Not only his language, but every gesture and intonation seem to be the result of elaborate study. A more natural and inartificial manner would have rendered his preaching more effective to me.

He is the greatest opponent of Rome, and hates Popery with a holy hatred, and seldom omits an opportunity of dealing it a hearty blow. His next abomination is Tractarianism, which he regards as a modification, or rather, an undeveloped germ of Romanism, and with which he wages an unsparing warfare. I heard him three times, and was struck each time with his constitutional antipathy to Popery.'

"'Sunday, July 21, Manchester. Went to the Church of the Rev. Hugh Stowell,—it was communion Sunday. The manner of conducting the services was very *American*, and therefore very pleasing. Mr. Stowell preached on the text 'Wilt thou be clean?' He was not as striking as Mr. McNeile, but has more warmth and Gospel simplicity. He also preaches extemporaneously with great ease and fluency. His sermon was very evangelical and practical. He is an excellent preacher and pastor, and a very spiritually minded man, both in and out of the pulpit. He is likewise a strong opponent of Rome and Oxfordism, and a thorough Church of England man. I had the pleasure of joining a clerical meeting, which assembles every Saturday evening at his house, to seek the Lord's blessings on the labours of the Sabbath: some portions of Scripture were read, and two or three extemporaneous prayers offered. I thought such a mode of spending an hour on Saturday evening well calculated to stir up the faith and zeal of God's ministers.'"

"Sunday July 28th. London. Directed my steps on my first Sunday in London, to Camden Chapel, Camberwell, one of the Southern Suburbs of the city. I found the Church (which is neither large nor handsome,) crowded to excess before service began. Could neither get a seat, or a place to stand in the aisles, and at length obtained a position on the staircase to the galleries, where I stood during the whole service. Mr. Melville preached on the death of Eli, and fully equalled my expectations, which had been raised very high by reading his admirable sermons. He is the most interesting preacher I ever heard on either side of the Atlantic; and his audience is habitually the most breathless I ever witnessed. The peculiarity noticed by Bishop McIlvaine, in his preface to Melville's Sermons, strikes a stranger very forcibly. While Mr. M. is speaking, there is unbroken silence over the Church, but at certain pauses, as if by previous concert between preacher and hearer, there is a general movement among the dense mass, the congregation seizing this opportunity to do all their coughing, scraping, &c. The moment he resumes, there is universal silence, and all seem absorbed in the subject before them.

It is difficult to account for Mr. Melville's power over his audience. His manner is peculiar and

bad. He reads closely, and uses little gesture. His voice is guttural, and rather harsh. His appearance neither intellectual, nor prepossessing. Yet he is the most attractive preacher I ever listened to. His power I attribute chiefly to his luxuriant imagination, by which he is enabled to illustrate so richly and strikingly the truths which lie hidden in the mine of revelation. I know of no preacher or writer, who penetrates deeper into the meaning of his text, or impresses it more strongly on the mind, or illustrates it more beautifully, than Mr. Melville.

Mr. M., I was glad to learn, is also considered the opponent of the Oxford theology, though I believe he says little on the subject in the pulpit. Still, I was pleased to think that his influence was thrown against what I consider erroneous doctrines; for his strength, united to the powerful influences of Stowell and McNeile, must force a barrier around the Reformation principles of the Church of England, which Romanism or Oxfordism will find it difficult to scale.

"My impressions as to the diffusion of Tractarianism in England, I will reserve for another communication. VIATOR."

By our late arrival of intelligence from England we learn that the *Newmania* leaven is still working out its natural results in Oxford. It is stated that Mr. Thomas Harper King, an Undergraduate of Exeter College, has joined the Church of Rome. This is the *second* member of Exeter College, who has turned Romanist within the last six months, and the *seventeenth* victim of Mr. Newman's efforts to unprotestantize the Church of England.

Our readers cannot have forgotten the extracts from Mr. Newman's last volume of sermons, which we published two or three weeks ago. After such teaching there can be no surprize at the event stated above.

NEW PUBLICATIONS.

THE ANALOGY OF RELIGION, NATURAL AND REVEALED, &c. By JOSEPH BUTLER, D. C. L., late Bishop of Durham with an introduction by Samuel Halifax, D. D., late Lord Bishop of Gloucester. New York: Robert Carter, 8 vo. 312.

Twenty-one Sermons by Joseph Butler, D. C. L. New York: Robert Carter, 8 vo. 304. Grigg & Elliott, Philadelphia.

Butler's Analogy may be regarded as the result of a life of laborious accumulation. For forty years its profound author was engaged in piling a monument which shall attract the regards and command the respect of wise and good men as long as the English language shall be spoken or read. The theme is one of incalculable importance, while the mode of its treatment, the power of its arguments, and the closeness of its reasonings, must ever make it a meet companion for the scholar, the student in Theology, and the lover of masculine mental energy.

Mr. Carter is doing a good work in bringing out such standard books as an offset to the flood of noisy and shallow appeals with which the times are deluged. For ourselves, we should have preferred Bishop Wilson's *Introduction* to Butler, which is truly a masterly production and an important corrective on some important points.

CAMPBELL'S FOREIGN SEMI-MONTHLY—February 16th, 1844, has reached us with its accustomed neatness of style and variety of matter. The regularity with which this serial makes its appearance, being almost equal to that of a daily paper, inspires its readers with great respect for its punctuality—while the material of its articles, and the beauty of its plates, obtain for it a large share of their regard.

D'Aubigne's History of the Great Reformation is now issued by the American Tract Society, in three volumes, price $1. It is hoped that this edition will reach thousands of families in the more destitute parts of the country, where no other edition has yet penetrated.

A LETTER TO A METHODIST. By a Presbyter of the Diocese of Maryland.

THE HIERARCHICAL DESPOTISM. Or the nature and progress of despotism in the Romish Church. By Rev. George B. Cheever. *J. M. Campbell, Philadelphia.*

REVIEW OF JUBILEE COLLEGE. By Rev. Samuel Chase.—pp. 34.

A running history of this western enterprize, intended to call forth renewed efforts in its behalf.

BISHOP DOANE'S SERMON ON ANCIENT CHARITY. A second edition of his "Apostolic rule of giving."

THE COMMON-SCHOOL JOURNAL OF THE STATE OF PA. *Edited by Professor John S. Hart, Principal of the High School*—and published Monthly by Edward C. Biddle, No. 6 South 5th street, Phila. One dollar per annum.

Full of practical suggestions, and adapted for great usefulness in the forming and conducting of schools.

CRITICAL COMMENTARY. By PATRICK LOWTH, &c.

We have received No. 2 of this valuable work from the Book-store of Mr. George, 26 South 5th street. The publication of this number has suffered some delay for the purpose of allowing time to reprint the *first* on a finer paper than was originally intended for the work. This temporary delay will therefore be a permanent advantage to subscribers, as the improvement will be continued through the entire work.

Intelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

TO THE CLERGY AND LAITY OF THE DIOCESE OF PENNSYLVANIA.

I am informed that Mr. John Hewit has been officiating in Beaver County, as a Clergyman of the Church of England. He has been requested to send his credentials to me, or show them to the Rev. Dr. Upfold, or to our Missionary in Beaver County; and he promised, two or three months ago, to send them here, but has not done so. I therefore make known to the Clergy and Laity of this Diocese, that the said Mr. Hewit is not a minister of the Protestant Episcopal Church in the United States, and that I have no evidence of his being a Clergyman of the Church of England. He has no authority to officiate in any of the Churches, or congregations in this Diocese.

H. U. ONDERDONK,
Bishop of the Diocese of Pennsylvania.

Philadelphia, Feb. 20th, 1844.

CONFIRMATION.—The Rt. Rev. Bishop of the Diocese confirmed *nine* persons in St. John's Church, Norristown, on Sunday morning last, February 18th.

Rev. Wm. J. Clark, late of Berlin, Md., has received and accepted a call to the Rectorship of Bangor Church, Church-town, Pa.

MASSACHUSETTS.

On the First Sunday after the Epiphany, January 7, at Christ Church, Cambridge, Bishop Eastburn confirmed 4 in the afternoon.

On Wednesday February 14, at an ordination held in St. Peter's, Cambridgeport, Bishop Eastburn admitted to Priests' Orders the Rev. Darius R. Brewer, Deacon, the Rector of the parish. The sermon was preached by the Bishop.

The Rev. Clement M. Butler, of Georgetown, D. C., has received an unanimous invitation to the rectorship of Grace Church, Boston.

RHODE ISLAND.

Sunday, January 28th, 1844, in Grace Church, Providence, *thirteen* persons received the holy rite of confirmation. The Bishop preached and addressed the candidates.

The Rev. John B. Richmond (Deacon of this diocese) has taken a dismissory letter to the diocese of Virginia, and having been there received by the ecclesiastical authority, has accordingly changed his canonical residence.

The Rev. James W. Cooke has been received into this diocese upon a dismissory letter granted by the Bishop of New York.

On Friday, Feb. 9, 1844, at the close of the meeting of the Missionary Convocation, held in St. Michael's Church, Bristol, the Rev. James Welch Cooke was *instituted* as Rector of said Church. Morning Prayer was read by the Rev. Benjamin Watson, and the institution sermon preached by the Bishop. The Rev. Messrs. Bristed, Penny, Ward, Cole, and Randolph, were present at the solemnities.

NEW YORK.

Friday, February 9th, in St. John's Chapel, Bishop B. T. Onderdonk pronounced the sentence of degradation from the ministry on the Rev. Nathan Kingsbury; a sentence incurred in the regular canonical process of presentment and trial, on charges of scandalous, disorderly, and immoral conduct.

Sunday, February 11th, confirmed *sixty-one* in the Mission Church of St. Matthew.

On Sunday, 4th inst., in St. Luke's Church, New York, the Rev. Ruben Riley, deacon and assistant minister of the parish, was admitted to the Priesthood, by Bishop B. T. Onderdonk.

The Rev. Samuel J. Evans, Deacon, having removed into the diocese of New York, from that of Maryland, with a letter of dismission, and been there received, has changed accordingly his canonical residence, and became the minister of St. Peter's Church, Lithgow, Dutchess county. He desires all letters and papers intended for him directed accordingly.

WESTERN NEW YORK.

APPOINTMENT BY BISHOP DE LANCEY.—Wednesday, Feb. 28, Trinity Church Camden, consecration 10½ A. M. Thursday 29th, confirmation half past 10 A. M.

OHIO.

The Rev. G. B. Sturges, late Rector of Grace Church, Berkshire, has accepted a call to the rectorship of St. Paul's, Maumee City.

SOUTH CAROLINA.

At a special Ordination held at St. James' Church, James' Island, S. C., on St. John's day, the 27th ult., the Rev. Stiles Mellicamp, Deacon and Minister of the Church, was admitted to the order of Priests, by the Bishop of the Diocese, the Rt. Rev. C. E. Gadsden; the Rev. P. T. Keith, and the Rev. Alex. Marshall being present and assisting.

FLORIDA.

At the late Convention of this Diocese held on the 27th of January, it was unanimously resolved to invite the Rt. Rev. Bishop Elliott, of Georgia, to accept the full Episcopal charge of the Diocese. [*New York Churchman.*

The Rev. Nathaniel P. Knapp having taken charge of St. John's Church, Montgomery, Alabama, requests that letters and papers intended for him may be directed accordingly.

FOREIGN.

SUCCESSOR TO DR. LANSDALE.

At the election for the Preachership of Lincoln's-inn, there were thirty-seven Benchers present; and of the seventeen candidates, five only received votes, viz.:—Anderson, fifteen; Manning, nine; Randall, nine; Robinson, three; Harness, one. At the second voting, the numbers were—Anderson, sixteen; Randall, twelve; Manning, nine. Third voting, and final close—Anderson, twenty-three; Randall, fourteen; majority nine.

Archdeacon Manning was supported by his party of the Tractarian School, and their bitter disappointment is exhibited in the mighty laudation which one of their organs breathes forth in the following strain:—

"We should have deemed that the successors of a Hale and a Bacon, who are recorded to have spent several hours each day in the study of the ancient Fathers of the Church, would have better appreciated one whose writings are so 'exuberant of treasures drawn from the deep and exhaustless mines of patristic theology.' We believed that the fervid and rotund eloquence, yet mathematical precision, the strikingly humble and tolerant spirit, yet accurate and uncompromising truthfulness, the classical elegance and dignity of style and manner which eminently characterize his dictum and recorded sentiments, would have won the regards of men accustomed to admire those qualities in others and to study the acquisition of them for themselves."

"Such men are undervalued and neglected, because so few are qualified to estimate their excellences at their true price; they are run down and persecuted by the narrow-minded, whose stunted and self-willed prejudices are wholly unable to comprehend their elevated and catholic views, and it may be, whose irregular habits and wilful ignorance are shamed by their disciplined lives and varied acquirements. For this was Athanasius an exile from his Church, and Chrysostom himself expelled from his see. It was this very spirit which vexed the life of the wise Hooker, and now, if we mistake not, threatens to cross the path, and mar the prospects of more than one of those who aim at treading in their saintly footsteps."

Athanasius, Chrysostom, Hooker, and Archdeacon Manning!

THE SWISS MISSION IN CANADA.

We have before us the first annual Report of the N. Y. Female Association to aid the Swiss Mission in Canada. It gives a most gratifying statement of the success of the mission, and shows that this success has induced necessities requiring immediate relief. We were about to make extracts from the report to show the want of aid under which this enterprise is laboring, when we received the following:

LETTER FROM MADAM FELLER.

GRAND LIGNE, JAN. 4, 1844.

To the New York Female Association to aid the Swiss Mission in Canada:

Dear Sisters,—I have just learnt that you are to have a meeting next week for the purpose, no doubt, of conferring together on the subject of the work you are engaged in for the benefit of Canada. I therefore hasten to address you a few lines to make you acquainted with our present situation. I would say in general terms that our different stations are in a prosperous condition, and the blessing of God evidently rests on our labors. I cannot at this time enter into details on the subject; but I am anxious to inform you of our difficulties, and of our urgent need of your assistance. Our greatest embarrassment, and one which perplexed us at every step, is the want of money. During the past year we were obliged to run in debt for the most necessary articles of life, even the provisions consumed at our different stations are not yet paid for, and this, with other things equally urgent, has swelled our debt to the enormous sum of fourteen hundred dollars, which like a heavy burden weighs down my spirit, so that I feel no strength to sustain it. Some, perhaps, will ask: "Why do you get in debt? curtail your expenses."—But to do that, it would be necessary to close some of the schools, dismiss our colporteurs, or give up some of the stations. Such a step would be impossible! It cannot be in conformity with the will of God to put a stop to a work which he is blessing, for the want of that money of which so much is so uselessly expended. I have not, therefore, submitted the question of curtailment to the Lord, but I have prayed much to Him to grant us deliverance from our debts, and the means of prosecuting His work without contracting new ones. But while continuing my supplication to God for relief from our debt, I have thought perhaps I was in the predicament of Moses when the Lord said unto him: "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." (Exodus xiv. 15.) It may be indeed I have neglected this means and have not sufficiently spoken of our circumstances to the children of Israel especially to those who are associated to aid us in the evangelization of this poor people, and calling you to my mind, dear sisters, who reside in that great city where there is so much money, I have thought that it would not be difficult for you to collect the fourteen hundred dollars, which would afford us so great relief. For instance, if your Association is composed of a hundred ladies, each would have only fourteen dollars to collect, and I am sure that there is not one that would refuse to take upon her the fourteenth part of this load which perplexes so much my poor head. Allow me to say to you a few words of my own experience in this matter, for I began very young collecting, and I have done a good deal for all sorts of objects. When an urgent call presented itself, for which money was to be collected; on going out to undertake it, I imposed upon myself the task of procuring four, six or ten dollars, and determined not to return home without obtaining them. I sought the blessing of God, and entreated Him to cause me to find favor with those to whom I applied, and I assure you I have never been disappointed, but always procured what I had proposed to myself. Sometimes I found it difficult to collect, but more frequently, while engaged in it, have I experienced that there is a rich blessing for the heart of one that labors to promote the glory of God. It is because I know that your labor will not be in vain in the Lord, and that it will descend in blessings upon you, that I am not afraid to propose to you to undertake this collection, requesting you to examine if it be not a way which God hath prepared that ye should walk in it.

If I did not fear that my letter would arrive too late for your meeting, it would afford me pleasure to write you more at length, but I must defer it to another time. Do not forget us at the throne of grace, dear sisters, but entreat the Lord to give us more faith, more love, more zeal, and believe me, Your very affectionate sister,

and associate in Jesus Christ,
HENRIETTA FELLER.

We would take the liberty of adding to this letter, that the residence of the Treasurer of the Association is 106 South Ninth street, Philadelphia, and donations there received will be duly acknowledged and promptly forwarded.

POPERY, THE RELIGION OF THE NATURAL MAN.—The following remarks on the Romish controversy, from that eminent clergymen of the Church of England, the Rev. Hugh McNeile, are taken from an Address delivered by him to a meeting of clergymen at Dublin. The views are so just and important and striking, that they ought to be propagated.—*Western Episcopalian.*

"But in conducting this controversy, I think, my brethren, that you should refer to the distinction already made between the means and the end and that the Roman Catholic system ought to be opposed—not merely because it is opposed to Protestantism, but with reference to our great end, because *it keeps man from God.* The manner in which it keeps man from God deserves our most serious attention. It is constructed to meet the exigences of fallen man so as to keep him fallen. The conscience of the natural man does not act equably—it acts intermittently and in paroxysms. Now, a system to keep fallen man at ease, must provide both for his natural love of sin, and his natural fear of punishment: that is, for the alternate torpor and terror of natural conscience. Infidelity can never be popular because it provides no plausible balm under the action of the paroxysm. It is too thin. A real infidel is a rare thing; the unnatural, monstrous production of philosophic pride given over to a reprobate mind to believe a lie. Infidelity, therefore can never be popular. A real infidel can scarcely be found any where, and when he is found, he is *rara avis in terris.* On the other hand, vital Christianity can never be popular, because it provides no license for the love of sin after the paroxysm has subsided. But Popery is ready on both sides. She meets the cravings of the alarmed conscience by an "*opus operatum*" of penances, and austerities and mortifications and unburdening confessions. And as soon as the craving is satisfied, and the natural love of sin regains the dominion, she looses her rein, and lets the sinner go, that he may so plunge into materials for another paroxysm which will surely bring him back to the renewed slavery of the confessional!"

QUEEN VICTORIA'S RESPECT FOR THE SABBATH.—Although not connected with this portion of Her Majesty's life, there is another incident which proves the high moral and religious influences exercised over the mind and heart of the Princess Victoria during her earlier years, and which now led her to conduct herself in every way worthy of her rank and elevation. The fact I am about to record demonstrates the devout respect she was always taught to feel for the sacredness of the Christian Sabbath. Indeed her religious education was invariably made a matter of the deepest and primary importance, and the lessons given at the period of her life we are now considering, have brought forth the most satisfactory results in after days. The incident to which I refer is the following:—A certain Noble Lord arrived at Windsor one Saturday night at a late hour. On being introduced to the Queen, he said, "I have brought down for your Majesty's inspection some documents of great importance, but as I shall be obliged to trouble you to examine them in detail, I will not encroach on the time of your Majesty to-night, but will request your attention to-morrow morning." "To-morrow morning!" repeated the Queen; "to-morrow is Sunday, my Lord." "True your Majesty, but business of State will not admit of delay."

"I am aware of that," replied the Queen; "and as, of course, your Lordship could not have arrived earlier at the palace to-night, I will, if those papers are of such pressing importance, attend to their contents after Church to-morrow morning." So to Church went the Queen and the Court, and to Church went the Noble Lord, when, much to his surprise, the subject of the discourse was on the duties of the Christian Sabbath. "How did your Lordship like the sermon?" asked the Queen. "Very much, indeed, your Majesty," replied the Nobleman. "Well, then," retorted Her Majesty, "I will not conceal from you that, last night, I sent the Clergyman the text from which he preached. I hope we shall all be improved by the sermon." The Sunday passed without a single word being said relative to the State papers; and, at night, when Her Majesty was about to withdraw, "To-morrow morning, my Lord, at any hour you please," said the Queen, turning to the Nobleman, "as early as seven, my Lord, if you like, we will look into the papers." The Nobleman said, "That he could not think of intruding on Her Majesty at so early an hour: he thought nine o'clock would be quite soon enough." "No—no, my Lord," replied the Queen, "as the papers are of importance, I wish them to be attended to very early. However, if you wish it to be nine, be it so;" and, accordingly, the next morning at nine Her Majesty was seated ready to receive the Nobleman and his papers.—*Frazer's Magazine.*

FOLLOW YOUR CALLING.—An old minister in Scotland, was appointed by his presbytery to communicate their decision to a young man who had applied to be licensed to preach. His employment had been the manufacture of brooms, and having been converted, in the ardor of his first love, he thought he must be a preacher. The presbytery examined him, and being decided in such cases, they declined his application; and the candidate being called in to hear the result, an old clergyman said to him with great deliberation, "My young friend, the Lord requires every man to glorify him in some particular calling; some in one, and some in another, according to the talents he hath committed unto them; and the presbytery are of opinion that the Lord desires that you should glorify him in making brooms."

THE ROMAN DIRECTORY, called *Craces*, for the present year, has come to hand. The Pope, on the 18th September, entered his 79th year. On the 21 of February next, will be completed the 13th year from the day of his election. He was consecrated on the 6th of the same month. There are 65 cardinals, of whom two are near 90 years of age; three others are above 80; eleven above 70; twenty-two above 60; twelve above 50; ten above 40; and two above 30; the youngest cardinal, Schwarzenberg, being 34 years of age; the oldest, Rossi, being 88. There are five vacant hats, the entire number being 70. Fifty cardinals have died during the present pontificate, and forty-eight have been created. The population of Rome in 1842, is given as 167,121.

We regret to have to announce the death, at Chunar, of the Rev. Wm. Bowley, who, for nearly thirty years, was one of the most active and able of the Missionaries of the Church Missionary Society. The translation of the Bible into Hindee was entirely his work, and most of the tracts which have been circulated in that language, came also from his pen, or were revised and improved by him. He was a native of India, and was first brought forward by the late Bishop Corrie; from that time he ever maintained the highest character, in public and in private. Few of our readers who have been up the country can be wholly ignorant of his name and of his labours, and to many of them, therefore, the notice will possess a painful interest. Mr. Bowley was truly one who

"Did good by stealth, and blushed to find it fame."

[*Hurkaru,* Oct. 18.

A CHURCH OF ROME MOVEMENT.—The Legislature of Indiana have wisely given the go-by, through an indefinite postponement, to a bill "incorporating the Bishop of Vincennes as sole trustee to hold property for the use of the Roman Catholic Church in the State of Indiana." Let the legislative bodies of all our States act thus promptly, in reference to similar propositions—and we feel, as though popery in the United States, would receive a mortal wound.

The Rev. Mr. Savage, our Missionary in western Africa, has presented the National Institute with forty-five specimens of newly discovered insects.

GENERAL.

THEOLOGICAL SEMINARY OF VIRGINIA.

Mr. Editor.—It is well known that the Theological Seminary of Virginia has been for some time rising in the estimation of the Church at large. Its excellent faculty, and the fine spirit which has reigned within its walls, have attracted a yearly increasing number of students. It was, in its origin and design, generally, though not exclusively, diocesan. It commenced with a few students in the city of Alexandria. A convenient building was then erected in its present location, which constitutes one wing of the seminary edifice, the opposite wing and centre building having been added at different intervals. There are four houses for the accommodation of the professors, and a chapel has been recently built. The convenience of the institution now requires an additional building. The seminary numbers fifty students, which is an increase upon every former year.

The facilities for instruction in the various branches pertaining to sound theological learning, are unsurpassed. The men to whose training so many sons of the Church have been committed are so well known that I need not mention them in your paper. In their names the Church has the fullest assurance, that candidates will be duly prepared for her service, if their own exertions and self-training correspond to the faithfulness of their teachers.

I wish here to speak more particularly of the moral advantages which the seminary possesses. It is too often remarked—and sometimes not without truth—that candidates for the ministry are subjected to a training too exclusively intellectual and theoretical, without a corresponding effort to sanctify their hearts and make them practical men. This is by no means the case with the Virginia Seminary. The students are occupied in various missionary efforts in the vicinity which enlist their hearts and give them practical exercise. Some are engaged in the Sunday school at the seminary for the children of the immediate neighborhood; others attend the alms-house, the prison, and the Sunday schools in the city of Alexandria. Three or four stations in the surrounding country are also supplied by the students who alternate with each other in holding services upon Sunday. In addition to the Sunday services in the chapel, the faculty hold a meeting every Thursday evening for prayer and exhortation. These meetings constitute one of the most interesting features in the institution. They are not held for the discussion of some disputed point in theology, nor appropriated to formal and systematic sermons, but the spiritual training of the heart is directly aimed at. The professors, in their direct and familiar addresses, seek to awaken a spirit of deep piety in the students, to impress upon them the great responsibility of their work, and join with them in earnest prayer for the influences of the spirit. These exercises have been highly blest to many hearts. On Friday evening a prayer-meeting is held in each division of the Seminary. On the first Monday evening in the month an address is delivered before the Missionary Society, and every Wednesday is occupied with the orations and debates before the Rhetorical Society.

These advantages have been improved by many men who are now laboring with success in various parts of our country. Among the present students we have not only a large number from Virginia and the Southern States, but several from Pennsylvania, and a few from our own Diocese of Massachusetts; and while we cannot have a Seminary within limits of New England, I hope many more will find it convenient to avail themselves of the benefits here offered. They will meet with that kind of reception from their brethren of the Church here, for which the "old dominion" has been so long celebrated.

There is another aspect which the seminary presents, not less interesting. I allude to its missionary character. It has already furnished five missionaries for Africa, one for China, and many for our domestic stations. We were favored a few weeks since with a visit from Dr. Boone, who addressed us on the subject of his mission, and several are now thinking of accompanying him to labor among the millions of China. We have also had a visit within a few days from Dr. Savage, and two more are to go out with him to Africa. It speaks not a little for the tone of piety here, that the seminary so readily furnishes her quota of men for the self-denying work of the foreign field.

The bishops of Virginia have exercised a careful oversight upon the seminary, and a course of instruction in pastoral theology is given every year by Bishop Meade. Near the seminary are two other institutions of the Church. The Fairfax Institute, and the High School of Virginia; the latter of which is under the supervision of the same board of trustees as the seminary, and annually furnishes a number of students for it. Under the instruction of excellent teachers, many of the youth become communicants in the Church, and the seminary chapel witnesses the weekly assembling of these two schools which make together with our own students, a respectable congregation. It is pleasing to a churchman to hear the good response from this whole body of young men; and another practice, not less commendable, and which seems to prevail universally here, is that of kneeling throughout the congregation instead of the manner too common among our churches at the North, of merely inclining forward upon the pew. The locality has proved well selected on account of its health, as not a single student has ever died here. We have a fine view of the Potomac, and the city of Washington, the nearness of which makes it convenient to attend occasionally upon the debates of congress.

[*Christian Witness.*

PREMIUM TREATISE.—*One hundred dollars.*

THE AMERICAN PROTESTANT SOCIETY, offers *one hundred dollars* for the best original Treatise on the "*Influence, bearing and effects of Romanism on the civil and religious liberties of our country;*" to consist of not less than 100 pages, 18mo., to be furnished by the first of May next; the Society to have the liberty of using at a fair compensation, these Treatises worthy of publication, that may not receive the premium.

The Rev. Gardiner Spring, D. D., Rev. Thomas De Witt, D. D., and Rev. Dr. Thomas E. Bond, will award the premium, to whom the manuscripts with a sealed envelope of the author's name, may be addressed.

HERMAN NORTON,
Cor. Sec. of the A. P. Society,
142 Nassau st., New York.

Obituary.

For the Episcopal Recorder.

Died, in Westfield, N. Y., on the 7th of November, of dropsy on the brain, CHARLES HEBER, son of Rev. C. B. Stout, aged 3 years, 4 months and 14 days.

Ah! 'tis a fearful thought!
To think, that death may crush our fondest hopes,—
May claim the loveliest object that entwines
Around the heart: fearful indeed to think,
That what we cherish with the greatest care
Is oft the *first*, which death demands. If not,
This lovely cherished flower,—this child belov'd,
Would yet have bloom'd nor fill'd an early grave.

But, 'tis a cheering thought!
To know there is a clime, where ever bloom
The beautiful and rare; where ever live
The spirits of the innocent and pure.—
THERE look, fond mourner,—THERE behold thy child,
—Removed to bloom forever:—to dwell
Where angels ever gaze, with fond delight
Upon the glories of their God.

H. COM.

At Erie, Pa., on the 30th ult., of Consumption, at the age of 32 years, MRS. CHARLOTTE TULLIDGE, wife of the Rev. Henry Tullidge, Rector of St. Paul's Church, Erie, and youngest daughter of the late Wm. Ray, Esq., of Auburn, Cayuga county, Western New York.

Ecclesiastical Calendar.

FIRST SUNDAY IN LENT.—FEB. 25.

Proper Lessons.—For Morning Service, Jer. vii. Matt. x. Evening, Jer. ix. Eph. iv.

SECOND SUNDAY IN LENT.—MARCH. 3.

Proper Lessons.—For Morning Service, Ezek. xiv. Luke x. to v. 25. Evening, Ezek. xviii. Eph. v.

BISHOP ONDERDONK'S APPOINTMENTS

FOR CONFIRMATION IN PHILADELPHIA.

Emmanuel,	Sunday,	March 3,	Morning.
Nativity,	do.	do.	Evening.
All Saints',	do.	March 10,	Morning.
St. Thomas',	do.	do.	Afternoon.
Advent,	do.	do.	Evening.
St. James',	do.	March 17,	Morning.
St. Paul's,	do.	do.	Evening.
St. Stephen's,	do.	March 24,	Morning.
St. Peter's,	do.	do.	Afternoon.
Epiphany,	do.	March 31	Morning.
St. Philip's	do.	do.	Afternoon.
St. John's	Wednesday,	April 3,	Evening.
Christ Church,	Good Friday,	April 5,	Morning.
Grace,	do.	do.	Evening.
Trinity,	Easter-day,	April 7,	Morning.
Ascension,	do.	do.	Evening.
St. Luke's,	Sunday,	April 14,	Morning.
Evangelists',	do.	do.	Evening.
St. Andrew's	do.	May 12,	Morning.
St. Matthew's,	do.	do.	Afternoon.

BISHOP ONDERDONK'S APPOINTMENTS

IN PENNSYLVANIA.

Norristown,	Sunday,	Feb. 18,	Morning.
Upper Merion,	do.	do.	Afternoon.
Norristown,	do.	do.	Evening.
Lancaster,	do.	Feb. 25.	
York,		do. 27.	
Petersburgh,		do. 28.	Evening.
Christ Church,		do. 29.	Morning.
Petersburgh,		do.	Evening.
Carlisle,		March 1.	Afternoon.
Oak Grove,	Thursday,	do. 7.	Morning.
Perkiomen,	Tuesday,	March 26,	Morning.
Reading,	Thursday,	March 28.	

BISHOP ONDERDONK'S APPOINTMENTS

IN SOUTH-WESTERN PENNSYLVANIA.

Hollidaysburgh,			April 17.	
Blairsville,			19.	
Pittsburgh:				
St. Andrew's,	Sunday,		21.	Morning.
Trinity,	do.	do.		Evening.
Allegheny,	do.	do.		Afternoon.
Fallston,			22.	Evening.
St. Paul's,			23.	Morning.
Georgetown,			24.	Morning.
West Middletown,			25.	Morning.
Washington,		do.		Evening.
West's Church,			26.	Afternoon.
Brownsville,			27.	
Uniontown,	Sunday,		28.	M. and E.
Manalen,	do.	do.		Afternoon.
Connelsville,			30.	
Greensburgh,			May 2.	
Pittsburgh:				
Trinity,	Sunday,		5.	Morning.
St. Paul's,	do.	do.		Afternoon.

CHURCH OF THE EPIPHANY.

Sunday next being the *last* Sunday in the month, the usual evening service will be held in this Church, commencing at 7 o'clock.

GRACE CHURCH.—ASSOCIATION.

There will be Divine Service in this Church on Wednesday, Thursday and Friday next, at half past 3 in the afternoon, and half past 7 in the evening. The presence and assistance of the neighbouring clergy is desired.

ST. JOHN'S CHURCH, N. L.

A concluding discourse on the "Errors of Romanism," will be delivered at St. John's Church, N. L., on Sunday Evening next. The subject will be "The Supremacy of the Pope." Divine Service to commence at 7 o'clock.

ASSOCIATION.

Advent Church, Temperance Hall, N. L.

Religious Services will be held every evening during the week commencing March the 3d, except Saturday evening, commencing at 7½ o'clock.

The clergy and laity are affectionately invited to attend. Feb. 24—2t.

CHARACTERISTICS AND CLAIMS OF SAILORS.

The Rev. Walter Colton, of the United States Navy, will repeat his Lecture on the "*Characteristics and claims of Sailors,*" in the Central Presbyterian Church, corner of Eighth and Cherry streets, on Tuesday evening next, the 27th of February, at half past 7 o'clock, at which a collection will be taken up in aid of the objects of the Seamen's Friend Society of Philadelphia.

THE AMERICAN TRACT SOCIETY.

COLPORTEUR meetings will be held on Monday morning, 26th inst. in Dr. Bethune's Church, corner of Tenth and Filbert, and on Tuesday evening 27th, in the First German Reformed Church, (Dr. Berg's) corner of Fourth and Race. Addresses by Rev. John Chambers and Drs. Bethune, Cuyler and others, with statements of the Society's operations by the Cor. Sec. of American Tract Society, New York. Services to commence at 7½ o'clock.

LENT SERVICES IN ST. STEPHEN'S CHURCH.

During the season of Lent, there will be evening prayer and a lecture, every Wednesday and every Friday, at 5 o'clock, P. M.

The second meeting of the Sunday School Teachers of the city for public discussion, will take place on Monday evening 26th inst., in the Lecture room of the Central Church, corner of Eighth and Cherry streets.

The debate will be resumed upon the question of the last meeting, viz: "Is there any foundation for the opinion that it requires a peculiar and natural faculty in order to become an able and efficient Sunday-school Teacher."

ACKNOWLEDGMENTS.

The Treasurer of the Episcopal Female Tract Society, gratefully acknowledges the receipt of twenty dollars, a Life subscription from Mrs. George H. Thompson; also twenty dollars from a member of St. Stephen's Church; also ten dollars as her annual subscription, and twenty dollars, donation from Mrs. E. S.

The Treasurer of the Female Prayer-book Society, gratefully acknowledges the receipt of five dollars as a subscription, and twenty dollars as a donation, to said society, from Mrs S.

PHILADELPHIA CITY MISSION.

I have received and placed in my Poor's Purse, $5 from P., and $5 from H.

THOMAS G. ALLEN, *Gen. Agent.*

The Treasurer of the building fund of Advent Church gratefully acknowledges the receipt of the following donations:

The Misses Rumsey, $20; Elizabeth P. Stott, 20; Lewis R. Ashhurst, 10; Wm. Fisher, 10; Mrs Christianna Roberts, 10; James Gowen, 10; Caleb Cope, 10; Jno. K. Mitchel, M. D., 10; Jno. W. Thomas, 10; J. B. Bancroft, 10; C. Stevenson, 10; R. S. Johnson, 10; E. H. Frishmuth, 10; John Wilson, 10; John Ely, Jr., 10; M. D. Lewis, 10; Jno Cooke, 10; Jos. R. Chandler, Esq., 10; P. B., Jr., 5; E. H. W., 5; P. F., 5; Thomas J. Wharton, 5; N. Frazer, 5; Dr. Motter, 5; H. Vanderkemp, 5; Jno. Cooper, 5; B. T. Curtis, 5; E. E. Dotilh, 5; Charles Humphries, 5; Wm. S. Crothers, 5; Cash, 5; P. E. Hamm, 5; Cash, 5. Total $275 00.

ABEL REED, 191 Coates Street.

The Rev. Wm. Adderly, rector of St. Peter's Church, Beaver Falls, acknowledges with gratitude, the receipt of the following sums:—

From F. G. Smith, Esq., appropriation from St. Peter's Church, Philadelphia,		20 00
From individuals of St. Peter's Church,	do.	26 00
From St. Luke's Church,	do.	10 00
		56 00

Similar aid afforded by other wealthy parishes in the Diocese, would relieve this depressed church from embarrassments, which its own members are unable to meet. This a missionary station in our own Diocese.

BLOOMFIELD'S GREEK TESTAMENT.

PUBLISHED by PERKINS & PURVES, No. 134 Chestnut street.

The Greek Testament, with English Notes, Critical, Philological, and Exegetical, partly selected and arranged from the best Commentaries, ancient and modern, but chiefly original. The whole being especially adapted to the use of Academical Students, Candidates for the Sacred Office, and Ministers; though also intended as a manual edition for the use of Theological readers in general. By the Rev. S. T. Bloomfield, D. D., F. S. A., Vicar of Bisbrooke, Rutland.

Feb. 24—3t.

EPISCOPAL BOOK STORE.

DEPOSITORY OF THE GEN. PROT. EPIS. S. S. UNION, and Agency for Patrick, Lowth, & Whitby's Commentary.

R. S. H. GEORGE, 26 South Fifth street, three doors above Chestnut.

VALUABLE THEOLOGICAL WORKS.—Simeon's Works, complete in 21 vols.—Rosenmuller's Commentary on the Old and New Testament.—Kinnoel on the New Testament.—The Poetry of the Pentateuch, by the Rev. John Hobart Caunter, B. D.—Rogers' Lectures on the Liturgy.—Doddrige's works.—Bishop Wilson's Sermons in India and Calcutta.—Burrow's Summary of Christian Faith and Practice, in three vols.—The Catechist's Manual and Family Lecturer, by the Rev. S. Hinds.—Hinds on Inspiration and the Authority of Scripture.—The Metropolitan Pulpit or sketches of the most popular preachers in London.—Christian Essays, by the Rev. L. Wilkes, A. M.

The above are for sale very low.

PEW IN ST. ANDREW'S CHURCH.

FOR SALE.—Pew No 90, north Aisle in St. Andrew's Church, being one of the most eligibly situated pews in the Church. Apply at No. 134 Chestnut street.

Feby. 24—2t.

NEW BOOKS.

THIS DAY PUBLISHED. The English Governess, a Tale of real Life, by Miss R. McKendell, author of the School Girl in France. Miss McKendell is at present, at the head of a large and flourishing seminary for the education of young ladies, in London. The present works she says, is a narration of facts; and they are facts of uncommon interest.

Questions on Christian Doctrine and Practice, answered by reference to Scripture, by Wm. Dodsworth, M. A.

A Letter to a Methodist, by a Presbyter of Maryland. Also, Bud's reply to Whately's Kingdom of Christ.

Published and for sale by H. HOOKER,
178 Chestnut street.

NEW BOOKS.

CLAIMS of the Country on American Females, by Miss Coxe, Author of Young Ladies' Companion, &c. &c.

Village Dialogues, between Farmer Littleworth, Thomas Newman, Rev. Mr. Lovegood, and others. By Rev. Rowland Hill, A. M., from the 18th London edition, with additional Dialogues.

Twice Told Tales. By Nathaniel Hawthorne.

Memoir of Mary Lundie Duncan: being recollections of a Daughter, by her Mother.

The Wrongs of Women, by Charlotte Elizabeth. Part IV. The Lace-runners.

Christian Memoirs, or the Nature of Conviction of Sin and Regeneration, illustrated in narratives of the Conversion of eminent Christians. Compiled by Heman Humphrey, D. D.

Memoir of Mrs. Sarah Lanman Smith, late of the Mission in Syria, under the direction of the Am. Bd. of Com. for For. Missions, by Edward W. Hooker.

Memoir of the life of Rev. John Williams, Miss. to Polynesia. By Ebenezer Prout.

Memoir of the Life, Labours, and extensive usefulness of the Rev. Christian Evans, a distinguished minister of the Baptist denomination in Wales. Extracted from the Welsh Memoir by David Phillips.

A compendious Ecclesiastical History, from the earliest period to the present time. By Rev. Wm. Palmer, M. A.

Family Prayers. To which is added, a family commentary upon the Sermon on the Mount. By Henry Thornton, Esq., M. P.

PERKINS & PURVES,
Feb. 24—2t. 134 Chestnut street.

MONEY RECEIVED FOR THE RECORDER.

Miss Elizabeth Lee, Norwich, Ct	$5 00
Otis B Litchfield, Springfield, Vt	2 50
Daniel Davis, do	2 50
Mrs Henry P Irving, Cumberland, Va	5 00
C C Richardson, City Point, Va	2 50
Rev E B McGuire, Jarratt's Depot, Va	2 50
George W Bassett, Old Church, Va	2 50
Mrs G B Brooke, Cuckooville, Va,	2 50
Mrs Page, Locust Creek, Va, (?)	2 50
Mrs Elleanor G Waddill, Selma, Ala	5 00
Thomas Whitfield, Waterford, Mich	2 50
William Beasley, do	2 50
Mrs S M Chapman, Fomonkey, Md	5 00
Alexandria, D C—Mrs. Gov. Kent 2 50—James Green 5 50—Lewis Hooff 2 50, (on answer to Agent, yes.)	10 50
Leesburg, Va—Mrs Charlotte E Mason, John J Harding, Benjamin Maulsby, W A Powell, each 2 50	10 00
Dr Thomas M Boyle, Aldie, Va	2 50
Miss Margaret U Walker, Aquia, Va	2 50
Eli Beatty, Hagerstown, Md	5 00
Miss Mary M Lynn, Pittsylvania C H Va	3 00
Mrs E Williams, Palmyra N Y	2 00
D C Pinkerton, McConnelsville O (to Feb 1844)	5 00
R C Hale, Lewistown Pa	2 50
Mrs Mary Scott, Wilkesbarre, Pa	5 00
Jeremiah Hall, Culpeper C H Va	2 50
Miss Fanny Thompson, do	2 50
Mrs Sarah B Fitzhugh, Stephensburgh Va	2 50
Mrs Henrietta Thomas, Darby Pa	2 50
Miss Elizabeth Spencer, Centreville Md	2 50
Col John Tilghman, do	2 50
Mrs Ann B Foard, St Augustine Md	2 50
Benjamin W Harris, do	2 50
Rev C W Andrews, Shepherdstown Va	5 00
Mrs Samuel Carr, West River Md	5 00
George W Price, Macon Ga	2 50
Rev S G Bragg, do	2 50
Mrs E B Napier, Snow Hill Ga	2 50
Rev Wm M Jackson, Charlottesville Va	5 00
Lexington, Ky—Wm Cornwall, Mrs A M Gratz, Mrs Thomas E Boswell, each 2 50	7 50
	143 00

Poetry.

THE CONVALESCENT.

Thou hast quitted the feverish couch of pain,
Thou art breathing the fresh free air again,
Thou hast bent thy way through the primrose glade,
To the wildwood's deep and leafy shade,
Where, beneath thy slow and lingering tread,
The clustering cool, green moss is spread,
Where the song-birds pour their tuneful lay,
And the silvery fountains softly play.

Dost thou not joy to exchange the gloom
Of the shaded blinds and the curtained room,
For the gladdening breeze, the sun's bright beams;
The waving blossoms, and glittering streams?
Dost thou not joy, in reviving health,
To gaze upon Nature's lavish wealth,
The rushing waters, and flowery land,
Deck'd for thy sake by thy Maker's hand?

And does not thy heart at this moment thrill
With thoughts more tender, more grateful still?
Dost thou not yet on thy chamber dwell,
Where awhile Death's darkening shadows fell,
When thy manly strength was quelled and fled,
And friends stood mournfully round thy bed,
Wailing that thou in thy youthful bloom,
Must be gathered so soon to the dreary tomb?

Then did not a secret voice within
Tell thee to weep o'er each former sin?
And didst thou not wish thy days renewed,
To walk henceforth with the wise and good?
Oh! now while within thy languid veins
Some trace of the suffering past remains,
Think of the world, and its pomp and power,
As thou didst in that sad and trying hour.

The woods, and the fields that meet thy gaze
Thou deemest more bright than in former days;
So may earth's course appear to thee
More fair than it seemed in thy frolic glee;
Shun its broad highways—in peace pursue
The narrow path that is sought by few,
And give to the Lord, in faith and prayer,
The life that he graciously deigned to spare.

[London Metropolitan.

THE EMIGRANT'S SABBATH.

BY H. HASTINGS WELD.

"Will the baby die, mother?"

The inquirer was herself a child, and the look of earnest curiosity with which she watched her mother's face, to gather from that the reply which the parent could not speak, testified to that precocity of intelligence which is the lot of the children of the poor. To us this union of matured perception with juvenile features, is among the most painful of the traits which distinguish the offspring of those whose every step is a contention with obstacles,—whose every gesture seems a buffet with the world. But if the face of the daughter was painfully interesting, that of the mother was not less so. Though still young, toil, anxiety, and care, and above all, grief, had marked her countenance with the evidences that young though she might be in years, in experience she had lived out a lifetime. She was bending over the cradle of an infant, whose quiet sleep seemed the suspension of its little being. Pale and wan, she seemed scarce farther from the grave than her infant charge, in watching whose almost imperceptible breathings, her whole attention was absorbed.

"Will little sis die *now*, mother?" the elder child again asked. There was a volume of meaning in the tone in which the inquiry was put. It expressed the resignation which all in that little household had made—the conviction that their well beloved infant companion was sick unto death; and all that Mary could hope in answer was, that the moment of the departure of the infant was *not yet*—not that instant. A half an hour seemed a long future—a day seemed years. Who that has watched the life of a child wasting away has ever forgotten it? The unconscious sufferer, incapable alike of appreciating its danger, or of communicating its feelings to the earnest affection which surrounds its bed—the meekness of endurance—the supplicating glances from the eyes of a dying child—oh! how deeply do they move the heart. When man sinks from his strength, or woman wastes from her loveliness into the arms of death, at each stage of the disease the invalid can communicate with attendant friends: at each pause-like respite in the journey through the valley of the shadow, adieus may be re-exchanged between those who are to part at the grave, but to meet again beyond it. But where the babe in pain, but unconscious from what cause or to what end, looks up imploringly to her who, though now powerless to aid, has hitherto been its solace, the mother feels she could willingly die with her child, if she could make the sufferer understand that it is death—the death appointed to all—which is slowly but surely stilling the pulses of its innocent heart.

So felt the young wife and mother—but still she spoke not. No sound broke the stillness of that house in the forest—no hum of passengers, no notes of busy life, in discord with the scene, mocked the silent grief of the mother and sister of the dying child. There was a melancholy appositeness in the solitude of the place, and in the stern natural simplicity without and within the dwelling. The light vernal winds moved the branches of the primeval tree of the forest which shaded the humble cabin, and, as the sun stole in between the open door among the leaves, the shadow of a lesser branch of the tree trembled to and fro upon the infant's lips as if it emblemed there the flickering of its breath. This painfully beautiful thought entered the mind of the mother—and while she still dwelt upon it, the door was darkened—the poetic vision was lost—and her husband and her brother entered with a noiseless step. The boy had plucked a violet in the vain hope of attracting the dying child's attention. It had withered in his hand as he walked, and while he stood over the couch, struck with the alteration which in a few hours had taken place, he let it fall upon the pillow. The mother took it up—she looked at the withered blossom of spring, and then at the withered flower of her maternal hopes. Turning to her husband she sunk down upon his neck, and wept.

The child was dear to them. Exiled, in part perhaps a truant disposition, and that reckless spirit of enterprise and adventure which is characteristic of the American people, they had wandered far, before they had here pitched their tent. Accustomed in New England to the comforts which industry places within the reach of all—to the refinement of mind which education creates—to the social habits which the institutions and manners of New England foster—and above all, to the religious privileges which bless the descendants of those who sought a new world to worship God after their own consciences, the Far West for many a weary month seemed to them a solitude, dreary indeed—but never *quite* a solitude. They had early learned that there is One from whose presence no creature can be banished; and isolated as they were in the mighty forest, the little family never forgot that He lives, of whom it is written, "If I take the wings of the morning and dwell in the utmost parts of the sea, even there shall Thy hand lead me, and Thy right hand uphold me."

To mother—to father—to sister—and to the brother who had accompanied them in their wandering, the birth of that child had been a new creation—it had consecrated for them a new home, and created a tie which had bound them to the spot. The gift of God's mercy to them, it had been as a ray of light which made the desert blossom as the rose. All their hearts clung to the little stranger! every feeble opening of the precious bud was watched—every glimmer of future intelligence in the child was to them as the earnest of coming perfect day. The smiles of its infantile joy had been the sunshine of their hearts. The tree before their door appeared greener and stronger when the little one crowed its admiration in looking up, and vainly strove to grasp its branches—the clearing about the door was thought of only as little Allen's playground—the house, which seemed before her birth dull and narrow and dark, was now a paradise upon earth, since there the cherub first saw the day. Any shelter would have seemed a palace to them in which the babe could stand upright and learn to walk.

And now the hand of death was on these hopes—and silently they waited the fearful consummation of his work. Thought was busy with her father and mother,—one sentiment they held in common. But a week before, had any one doubted in their presence, that their cottage was an elysium, each would have eloquently defended it; but now to each it seemed a charnel house, and they felt as if the damp of death was on its walls. The mother's mind wandered back to the home of her childhood—to the pleasant places which she had deserted for the forest—to the cheerful house, and friends sympathizing in her joy, when Mary, her eldest, was born. She conned over one by one the kind faces which there would have crowded around her, in a scene like this. She remembered the village pastor, who would have been ready with his words of consolation, words fitly chosen, "like apples of gold, in pictures of silver." She recollected the kind physician, and can we wonder, if she felt in her grief, that his skill might alleviate and postpone, if not avert the death which threatened her dearly beloved infant?

The father, as he mused, thought not of the past, but of the future. To him, as to her, longer residence in that spot seemed insupportable—but while visions of the home she had left occupied the mind of the mother, the father looked forward to still another home, as if, by retreating from mankind, he could remove from exposure to disease and death. To neither could their recently pleasant dwelling longer be tolerable—with both the place would seem to create none but melancholy associations. But he felt at last that it was his duty to struggle to check repinings against God's providence, and looking for aid to that source whence alone support in all affliction should be sought, he opened the sacred volume.

His eye fell on the history of Hagar in the desert. In a low but a distinct tone he read of the despair of the exile in the wilderness, and while their daughter was expiring far from human aid, the parents felt with the Egyptian woman that they "could not see the death of the child," and like Hagar, they "lifted up their voices and wept." As he proceeded in reading, "and the angel of God called to Hagar out of heaven, what aileth thee, Hagar? Fear not!"—the quick perception of the mother caught a movement in the cradle. All flew at once to the child's side, prepared to witness its last breath. But as to Hagar in the wilderness, so had God been merciful to them. The crisis was past—a gentle perspiration stood upon the sufferer's brow—its eyes opened, and a faint smile played around its lips. Affection, ever ready to catch at the slightest ground of hope, was this time not deceived. As the child now fell again into a sleep, but a sleep like that of welcome rest, instead of the feverish slumber which had before harassed their affection, the emigrant family knelt in joyful thanksgiving, too deep and heartfelt for loud words.

Joyous was the following Sabbath; nor did the happy family forget that Being to whom their gratitude was due for the great mercy vouchsafed to them. The mother had already renewed the youth of which affliction had despoiled her, and little Mary as she leaned affectionately on her mother's shoulder, smiled that awe-mingled gratitude which children as well as adults may feel, though incapable of other expression than the silent and natural workings of their happy faces. With cheerful hearts they worshipped Him who "dwelleth not in temples made with hands, and heart and voice responded Amen! as the father of the little household said, with the sweet singer of Israel, "O give thanks to the Lord, for he is good: and his mercy endureth forever."—*Opal*.

OFFERING OF SUNDAY-SCHOOL TEACHERS.

Three Sunday-school teachers in England have offered the sum of *one hundred guineas*, ($500) towards the establishment of Sunday-schools at Hong Kong, an island ceded by the Emperor of China to the British Government; thus, in years yet to come, as this noble example will no doubt be imitated by others, the system of Sunday-schools may be spread through the vast empire of China.

Think for a moment on this subject. China, a distant and mighty empire, containing a population equal to a third of all the people of the world! A nation of idolaters, with a wall of many more than a thousand miles long to keep out the enemies on the one hand, and a watchful, jealous government resisting every approach beyond their frontier of civilized nations on the other; this mighty empire is suddenly and unexpectedly become, in a degree, accessible, for five of its ports are now open to the ships of the British merchants. Here then, are five avenues to the heart of China. Christians, as instruments in the hands of the Eternal, will be availing themselves of these avenues to evangelize the people, and it seems that the friends of Sunday-Schools will not consent to be idle.

THE SWEDISH COLPORTEUR'S PLEA.

A colporteur in Sweden before a justice was charged with travelling about as a vagrant without a passport, he not having brought one from the local authorities, but when he presented one obtained for him at head-quarters by the Bible Agency, they had no more to say on that point. They declared, however, that his passport only sanctioned his hawking Bibles for sale, and afforded no excuse for his *talking* to the people as he did, which he must therefore give up. To which he responded, "Who ever heard of a hawker being prohibited from expatiating on the excellence and usefulness of the works he offers for sale? How could he hope to effect a sale without doing so? Like other hawkers, I tell the people the excellence of the works I have to dispose of, and the necessity there is for their possessing them; and in order to induce them to purchase, I produce a few specimens, showing their richness, value and suitability, and in this I certainly do no more than other licensed hawkers are always allowed to do." The justices were silenced, and after straitly charging him let him go.

Children's Friend.

THE PARTING KISS.

"I was but five years old when my mother died; but her image is as distinct to my recollection, now that twelve years have elapsed, as it was at the time of death. I remember her as a pale, beautiful, gentle being, with a sweet smile, and voice that was soft and cheerful when she praised me; and when I erred, for I was a wild, thoughtless child, there was a trembling mildness about it that always went to my little heart. And then she was so kind, so patient! methinks I can now see her large blue eyes moist with sorrow, because of my childish waywardness, and hear her repeat: 'My child, how can you grieve me so?' I recollect she had for a long time been pale and feeble, and that sometimes there would come a bright spot on her cheek which made her look so lovely, that I thought she must be well. But she sometimes spoke of dying, and pressed me to her bosom, and told me to be good when she was gone, and to love my father a great deal, and to be kind to him, for he would have none else to love. I recollect she was sick all day, and my little hobby-horse and whip lay aside, and I tried to be very quiet. I did not see her for the whole day, and it seemed very long. At night they told me mother was too sick to kiss me, as she always used to before I went to bed, and I must go without it. But I could not. I stole into the room, and laying my lips close to her's, whispered, 'Mother—mother,—won't you kiss me?' Her lips were very cold; and when she put her arms around me, laid my head upon her bosom, and one hand upon my cheek, I felt a cold shuddering creep over me; my father carried me from the room, but he could not speak. After they put me in bed, I lay a long time thinking,—I feared my mother would die, for her cheek felt as cold as my little sister's did when she died, and they laid her in the ground. But the impressions of mortality are always indistinct in childhood, and I soon fell asleep.

"In the morning I hastened to my mother's room. A white napkin covered her face. I removed it,—it was just as I feared. Her eyes were closed,—her cheeks were cold and hard, and only the lovely expression, that rested upon her lips, remained. In an instant all the little faults for which she had reproved me, rushed upon my mind. I longed to tell her how good I would always be, if she would remain with me.

"She was buried, but my remembrance of the funeral is indistinct: I only retain the impression which her precepts and examples left upon my mind. I was a passionate, headstrong boy; but I never yielded to this turn of my disposition, without fancying I saw her mild, tearful eye fixed upon me, just as it used to be in life. And then, when I succeeded in overcoming it, her sweet smile of approbation beamed upon me and I was happy. My whole character underwent a change, even from the moment of her death. Her spirit was forever with me strengthening my good resolutions, and weakening my propensity to evil—I felt that it would grieve her gentle spirit, to see me err, and I could not, —would not do it. I was the child of her affection; I knew she had prayed and wept over me, and that even on the threshold of eternity her affection for me had caused her gentle spirit to linger, that she might pray for me once more. I resolved to become all that she could desire. That resolution I have never forgotten—it helped me to subdue the waywardness of childhood, protected me through the temptations of youth, and will comfort and support me through the busier scenes of manhood. Whatever there is that is estimable in my character, I owe to the impressions of goodness, made upon my infant mind by the exemplary conduct and faithful instructions of my excellent mother."

Dear children, never forget this story. Love your mothers. Be careful to do nothing while they are alive to fill your heart with bitterness after they are dead.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions since his report of the 31st ult., has received the following contributions:

From St Bartholomew's ch, N Y, per S Cambering, treasurer, $63 37; contributions of the Missionary station, Selma, Ala, per Rev L B Wright, $71 62; monthly offering of St. Mark's ch., per Rev Dr Anthon, $50, children's Christmas offerings, half, $8 55; St John's and St Luke's parishes, Kanawha, Va. $15; through E Wilcox, R A, Phil, Trinity ch, Phil, S S Christmas offerings, per Rev. Dr. Coleman, $40; Female Bible Class of same, $2; Christmas offerings, St. Paul's ch, Steubenville, Ohio, $10 50; Sunday schools of same, $1; Christmas offerings, Gloria Dei ch., Phil, $6, do. Christ ch, Reading, Pa. $5 36; Sunday Schools of same, $4 99; do. of St Paul's ch, Chilicothe, Ohio, $13; do, St John's ch, Piqua, O, $16; Christ ch, Lenox, $6; a lady of the West, per editor of the Banner of the Cross, $10 05; St. John's ch, Norristown, Pa, half, $10; Sunday schools of same, half, $2 50; Christ ch, Raleigh, N C, per Rev R S Mason, D D, rector $40; through N R Middleton, Esq, R A in Charleston, S C, Grace ch, Sullivan's Island, and Church of the Messiah, North Santee, for Illinois, $20; St. John's ch, Berkeley, $15; Charlestown Missionary Lecture for December and January, $47 69; St Stephen's chapel, $8 14; St James' ch, St James' Island, $5; St Michael's ch, Charlestown, $74 ?7; donation of Mrs E A Clarkson, $25; do, of W Clarkson, Esq, $25; do of a lady of St Michael's ch, for mission in the West, $15; St Stephen's and Upper St John's, per Rev W Dehon, $60; a friend of Missions, per Rev C C Pinkney, $25; St Philip's ch, Charleston, $105; St Peter's ch, Charleston, S C, for mission at Athens, Ga, $31 32; Sunday school of do, for mission at Marietta, Ga, $4 68; Trinity ch, Newark, Sunday school Christmas offering, half, $5 95; through Charles Seymour, Esq, treasurer of Western New York, from St John's ch, Ithaca, $14 50; S S of do, $1 21; Factoryville, $2; Richmond, $3; St John's ch, Canandaigua, $10 36; Rome, $7 20; Trinity ch, Geneva, $72 76; do, for Illinois, $2 50; for Ohio, $2 50; Trinity ch, Utica, $11; Zion ch, Pierrepont Manor, $11; St. Thomas' ch, Bath, $8 40; St Paul's ch, Stafford, $3; Hunt's Hollow, $2; Waterloo, $3 67; Grace ch, Utica, $20 70; Geneva, $10 20; Zion ch, Fulton, $2; Grace ch, Lockport, $5; St Paul's ch, Buffalo, $88; St Paul's ch, Syracuse, $13 45; Honey Falls, $2; East Bloomfield, $3; Centrefield, $2; Auburn, $10; Trinity ch, Buffalo, $20; St Paul's ch, Mayville, $2 30; J W Welling of Baltimore, for Chester, Ill, $5; through Benj Howard, Esq, treasurer of the Diocese of Mass, from a member of Christ ch, Andover, $50; Sunday schools of the same, $5 15; Missionary Association of Trinity ch, Boston, $34 50; do, of St Paul's ch, do, $351 25; Sunday schools of the Church of the Messiah, Boston, $5 30; do of St Mark's ch, Blandford, 50 cts; do Mount Zion ch, Chelsea, $1 50; Christmas offering, St Andrew's ch, Hanover, $9 16; Miss Little of Marshfield, $1; S S St Paul's ch, Newburyport, 1 57; do, of St Stephen's ch, Pittsfield, 14; Missionary Association of St James' ch, Roxbury, 20; S S of do, 9 04; E & R Sprague, of Royalton, 10; St Peter's, Salem, Evangelical Society, 47; S S Christ ch, Springfield, 3 50; St John's ch, Wilkinsonville, one third of September collection, 8 33; one half of Christmas offerings, 8 25—total, 580 80; a member of all Saint's ch, N Y, 20; Mrs A P, for Domestic Missions, 10; Sunday school of St Matthew's ch, Jersey City, 4; St James' ch, Woonsocket, R I, half, 7 50; Female Missionary Society, Pawtucket, R I, half, 6; Trinity ch, Fredonia, N Y, 5; Trinity ch, Bradford, Conn, half 10; Christmas offering, Sunday schools of Trinity parish, New Haven, Rev. Dr. Coswell, 16 10; through W P Hunter, Esq, R A in Savannah, offerings of Christ ch, Rev E Neufville, 22 75; Christ ch, Westport, Rev I C Bull, 7; a member of St Stephen's ch, N Y, 1; a communicant of St Stephen's ch, N Y, half, 2 50. Total, $1856 49.

THOMAS N. STANFORD, *Treasurer*,
Feb 14, 1844. 139 Broadway, New York

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee since his report of the 31st ult, has received the following sums:

From St Bartholomew's ch, New York, part of monthly collection, $63 38; Rev. Dr. Coit of New Rochelle, subscription to Rev. Mr. Southgate's mission, $25; Ladies' Benevolent Circle of All Saint's ch, Portsmouth, O, $20; per E Wilcox, Esq, R A, Phil, from Young Ladies' Bible Class, Trinity ch, Phil, per Rev. Dr Coleman $2; St Paul's ch, Steubenville, O, Christmas offering per Rev J Morse, net, $7 31; S S of same ch, $1; 4th semi annual contribution of Rev Dr May and S schools and teachers of St. Stephen's ch, Wilkesbarre, Pa, for education of a Greek girl at Athens, $40; Christmas offering of Sunday school of Christ ch, Reading, $10 72; S S of same ch, $3 66; change, 32 cts—$14 70; one half, $7 35; Christ ch, Phil, for Africa, from Female S schools, 2d annual payment, for education of John W. James and Benj Dorr, $40; from Miss Hutchins, for education of J. W. Hutchins, per Miss Dorsets, $20; Mrs H M Coffin, Directress of Female S school of St Andrew's church, Phil, for schools in Athens, $21 37; S schools of St. Peter's ch, Berkley, N J, per Rev Mr Harrold, for Africa, $2 64; St Paul's ch, Chillicothe, O, Christmas offering, per Rev J Button, $13; St John's ch, Piqua, $5; Christ ch, Lenox, $5, per Rev E T Buchanan, Male S school, Christ ch, Phil, for a Chinese boy under Rev Dr Boone, 1st annual payment, $20; mite box, Jesse E. Jacobs, per Rev Levi Bull, $3 64; teachers and scholars of Female S school, St James's ch, Phil, for education of Henry and Helen Morton, at Cavalla station, Africa, $40; col'd class of St James' ch Sunday school, for Africa, $7 26—$435 51; through E Wilcox, R A, Phil, from St John's ch, Norristown, Pa, half, $10; S school of do, half, $2 50, per Rev Mr Stem—$12 50; from one of the subscribers to the Constantinople Mission, by the Rt Rev W R Whittingham, D D, $25; monthly offering of St Mark's ch in the Bowery, $3 87; for Rev Mr Miles' Mission, $5; S school Christmas offering, half, $8 55—$17 42; Prof. D R Goodwin, Brunswick, Me, $9; through W H Barnwell, rector, St Peter's ch, Charleston, S C, a member of S ch, for Hospital in China, $60; St Peter's S school, for education of Chinese boys, $30; S school Christmas offering, for Africa, 1 69; Church offering, for Africa, $31 31; Christ ch, Poughkeepsie, per Rev Dr Reed, rector, $30; Rev A C Cox, rector of St John's ch, Hartford, Ct, subscription to Constantinople Mission, $25; from a member of St John's ch, Hartford, subscription for Constantinople, $25—$50; S school Christmas offering of Trinity ch, Newark, N J, per Rev Mr Henderson, rector, half, $5 95; through H. Trescott, Esq, R A, Charleston, S C, from Rev T C Dupont, monthly missionary collection, December and January, 15 89; congregation of St Stephen's chapel, for education of Daniel Cobia, Africa, 3 77; from S school of do, for education of Paul Trapier, Africa, 14 12—17 89; offerings of St Michael's ch, per Rev Mr Keith, 54 50; Mrs E A Clarkson, 25; Mr Wm Clarkson, 10—35; per Rev W Dehon, from parishes of St. Stephen's and Upper St John's, 40; St James's ch, James' Island, per Rev S Millicamp, 5; St Philip's ch, per Rt Rev C E Gadsden, for Africa, 40; for Texas, 45—85; through B Howard, Esq, R. A., Boston, S school of Christ ch, Andover, 6 15; Trinity ch, Boston, Missionary Association, part of quarterly collection, 250; St Paul's ch, Boston, 319 75; for the Jews, 6; for China, 5; for Africa, 6; for Rev Mr Southgate, 2—338 75; Sunday school of do, for support of 10 children in Africa, 200; S school of Grace ch, Boston, for children in Africa, 40 25; S S, St Mark's ch, Blandford, 50 cts; S school, Mt Zion ch, Chelsea, 1 25; Christmas offering, St Andrew's ch, Hanover, 9 16; Miss Little of Marshfield, 1; S S, St Paul's ch, Newburyport, 1 57; Missionary Association of St James' ch, Roxbury, for China and Africa, 57 17; S school of do, 9 04—66 21; E Sprague of Royalton, 5; R Sprague, 5; St Peter's ch, Salem, Evangelical Society, 47; one third of collection at meeting of Western Association, at St John's ch, Wilkinsonville, 8 33; half, Christmas offering, 8 25—1011 42. Monthly offerings of St James' ch, Woonsocket, R I, half, 7 50; through Rev Dr Crocker, rector of St John's ch, Providence, R I, S school, for Africa, 91 91; col'd school, for Africa, 20 50; ch, for China, 300; a member, for Africa, 6; for Foreign Missions generally, 127 59—546; S school offerings of Trinity ch, Portland, Me, for Constantinople, 2 37; Female Missionary Society, St Paul's ch, Pawtucket, R I, half, 6; Trinity ch, Branford, Ct, half, 10; through W P Hunter, R A, offerings of Christ ch, Savannah, per Rev E Neufville, rector 39 25; for China, 4; for Greece, 4; for Africa, 3 25—50 50; from Wm Little, St Stephen's ch, New York, 2 50. Total, $2505 33.

J. SMYTH ROGERS, *Treasurer*,
New York, Feby. 14th, 1844. 57 Wall street

GOTHIC ECCLESIASTICAL FURNITURE, designed and executed by J. HARE OTTON, Carver, 82 South Fifth street, Philada.

Candelabras, Gas-standards, Banner ornaments, Capitals, and other enrichments, carved in the various architectural styles, and Gilded or Bronzed. Patterns for Iron castings, gates, railings and standards, &c.

☞ See advertisement in McElroy's Directory.
Oct. 14—3m.

THE "SPIRIT OF MISSIONS."

The circulation heretofore, of this periodical, has not permitted it to accomplish its design of informing the mind and quickening the affections of the Church on missionary topics. Its expenses are scarcely paid. Give it your patronage and the profits will flow into the Treasury, and thus in many ways the good cause of Christ and his Church be advanced.

The "SPIRIT OF MISSIONS," is published on the first day of every month, for one dollar per annum, payable in advance.

RECOMMENDATIONS.

I hereby recommend to the Episcopalians of Pennsylvania, to become subscribers to the "Spirit of Missions."
H. U. ONDERDONK.

I think the "Spirit of Missions" a useful publication, containing much valuable information respecting the missionary operations of our Church, at home and abroad; and I take pleasure in recommending it to the members of my congregation.
B. DORR, Rector of Christ Church.

I hereby recommend the "Spirit of Missions" to the favourable consideration of the members of St Peter's Parish.
W. H. ODENHEIMER,
Rector of St Peter's Church.

I cordially recommend the "Spirit of Missions" to all with whom my recommendation may have weight, as a Church periodical of great value. It puts the reader in possession of most of the doings of the Church in regard to Domestic and Foreign missions, and is generally replete with interest.
HENRY J. MORTON,
Rector of St. James' Church.

I do most cheerfully and heartily recommend the "Spirit of Missions," as a periodical deserving the support and encouragement of every lover of Christ and his Church. Under its present judicious management, it has become more than ever, interesting and profitable. Intelligence respecting missions, must ever constitute the vital breath of the missionary spirit.
RICHARD NEWTON, Rector of St. Paul's Church.

Agreeing with the sentiments above expressed, with regard to the interesting character of the "Spirit of Missions," I cheerfully recommend its increased circulation. While it has been indirectly a source of revenue to the Board, it has also been directly an item of expense, which it is desirable should be avoided.
W. W. SPEAR, Rector of St. Luke's.

We cheerfully concur in the above.
WM. SUDDARDS, Rector of Grace Church.
S. H. TYNG, Rector of Church of Epiphany.
E. NEVILLE, Rector of St. Philip's Church.
H. W. DUCACHET, Rector of St. Stephen's Church.
T. H. QUINAN, Rector of Church of Evangelists.
T. M. CLARK, Rector of St. Andrew's Church.
F. OGILBY, Rector of Church of Ascension.

I have much pleasure in expressing my high opinion of the value of the "Spirit of Missions."
JOHN COLEMAN, Rector of Trinity Church,
Philadelphia.

The "Spirit of Missions" I consider a highly useful publication, and as such cordially recommend it to the patronage of the Episcopal public.
J. C. CLAY, Rector of Gloria Dei Church.

I take pleasure in recommending to all interested in the progress of Christ's kingdom, the publication, entitled the "Spirit of Missions," and should rejoice if it were taken by every Church family in Delaware.
ALFRED LEE, Bishop of the Diocese of Delaware.

As Rector of one of the churches in Delaware, I heartily concur in the above recommendation of Bishop Lee.
J. M. M'CULLOUGH.

The undersigned would respectfully inform the subscribers to the "Spirit of Missions" of a change in the carrier of the periodical. If there has been any neglected, by leaving information at the store of R. S. H. George, 26 South Fifth street, or J. K. Simon, Fifth near Spruce, will be supplied immediately, or at my residence 208 South Fifth street.
ROBERT GRATTEN,
208 South Fifth street.

ST. ANN'S HALL, FLUSHING, L. I.

REV. J. F. SCHROEDER, D. D., RECTOR.

NEW ARRANGEMENTS—TERMS REDUCED.

AT the instance of a number of her friends and patrons, the Rector has made certain *new arrangements*, with a view to extend the influence and increase the usefulness of this Hall, as an institution dedicated to the cause of FEMALE EDUCATION UPON CHRISTIAN PRINCIPLES, *associating sound learning and elegant accomplishments with religious motives*.

Buildings and Grounds.

The buildings, since the first opening of the Hall, in the year 1839, have been greatly improved and enlarged. The classic beauty of the main edifice, (111 feet long,) with its spacious saloon, (nearly 60 by 40 feet;) the grounds, elegantly ornamented with a fountain, and a large and well furnished green-house, (50 feet in front;) the extensive vegetable and flower gardens, comprising an area of more than three acres; the alluring walks and drives in the neighborhood; the delightful land and water scenery; and the convenient distance of the institution from the city of New York, combine to render it, in these respects, just such a spot as to meet the wishes of parents, who, while providing for the *intellectual culture* of their daughters, would not lose sight of the best means for securing their *health and happiness*.

Course of Studies.

The course of studies embraces all the branches of literary and scientific knowledge imparted in schools, seminaries and colleges; and affords every facility for acquiring a thorough English, French and Classical education. It is conducted by the Rector, with the aid of a number of able resident teachers, and of eminent lecturers.

At the present time, (February 1st, 1844,) there are classes in Reading, Orthography and Definitions; Grammar, Criticism and Composition, Civil and Ecclesiastical History and Geography, Physiology, Natural Philosophy, Arithmetic, Algebra and Geometry, and Ancient and Modern Languages and Literature. The students of NATURAL PHILOSOPHY enjoy the advantages afforded by the *extensive Philosophical Apparatus* belonging to the institution. In LATIN, there are several classes, studying Jacobs' Reader, Cicero, Virgil and Horace; and in GREEK, beside the less advanced pupils, there is a class reading Homer and Euripides.

Two French Ladies reside in the family, and offer every desirable means for the thorough study of the French language, and for daily *French conversation*.

An extensive course of ENGLISH AND GERMAN LITERATURE has been carefully prepared for the pupils in this department, and is pursued with the happiest effect.

Soon after March 1st, several of the classes will resume or commence the study of Mental and Moral Philosophy, Logic, Rhetoric, Botany, Chemistry, Natural History, Mineralogy and Conchology.

Library and Cabinet.

In the LIBRARY, selected with much care and at great expense, are reposited a choice collection of several thousand books, maps, charts and engravings, relating to every department of ancient and modern arts, science and literature.

The CABINET OF NATURAL HISTORY, which occupies a spacious apartment exclusively devoted to the subject, contains a very large collection of choice native and foreign specimens; and, by means of a correspondence and exchanges with distinguished naturalists, at home and abroad, there are secured abundant materials for illustrating the *Book of Nature*.

Accomplishments.

The accomplishments comprised in the arrangements of the Hall are vocal music, instrumental music on the piano, guitar, harp and organ, drawing, oil painting and modelling in clay, and callisthenics and dancing, as a recreation, and a means of imparting ease and gracefulness. Instruction is afforded also in a variety of other elegant accomplishments.

Exercises and Recreations.

Contiguous to the main building of the institution is a CALLISTHENIUM, with a number of contrivances to promote cheerfulness and afford healthy recreation. Every pupil is encouraged, moreover, to plant and cultivate flowers and shrubbery, in the extensive GARDENS attached to the Hall, and thus become practically acquainted with botany and horticulture. The GREEN-HOUSE offers many allurements by its large collection of indigenous and exotic plants. Facilities are afforded for exercises in HORSEMANSHIP; and, beside walking excursions, other recreations in the open air, such as archery, are recommended and encouraged.

Religious Department.

The Rector devotes his personal and particular attention to the spiritual prosperity of all the members of the family. The CHAPEL, in a building distinct from the main edifice, but connected with it by a covered way, is furnished with a baptismal font, communion-table, reading-desk, pulpit and organ, and is open every day for Morning and Evening Prayer, and at least twice for Divine Service on the Lord's day. It is used for religious purposes, and for none other. As a Presbyter of the Church, the Rector is free to avow his ardent attachment to her doctrines and worship; and his purpose is, by the help of God, in every way to impart the spirit of her devotions to all those, who are or may be placed under his care, and to render religion attractive and interesting.

The SCRIPTURES are daily expounded in course; and there is a Sunday Bible-class, including all the pupils of the institution. A familiar acquaintance with the Sacred Volume is made a prominent object, and regarded as an essential part of female education.

The members of the Hall enjoy the benefit of a stated annual VISITATION BY THE BISHOP, who attends recitations of the classes in all the studies pursued, and acquaints himself with the condition and prospects of the institution, with a view officially to report thereon to the Convention of his diocese. In his last Annual Address, he reported as follows:

"*Thursday, July 13th, and the two following days, visited St. Ann's Hall, Flushing, Queen's county, and was happy to find that although, like such establishments generally, it has felt the disadvantageous influence of the difficulties of the times, it was still in a safe condition financially, and certainly had lost none of its value as a Seminary for imparting, on the principles and in the spirit of the Gospel, the advantages of a sound and thorough female education. On Saturday, 15th, I confirmed two in the Chapel of the Hall.*" The whole number of the members of the family confirmed by the Bishop, in four years, is thirty-seven.

Domestic Arrangements.

The suite of apartments occupied as studies and dormitories, consist of well-furnished and comfortable rooms. There are no general schoolrooms, and no ordinary school furniture; but all the classes recite in distinct and neatly carpeted and furnished *Class-rooms*, so as to preserve the family association and establish habits of refinement. Each study or dormitory is devoted to two, or, at most, three pupils; so that, instead of the usual and very objectionable custom in boarding schools, of dressing, undressing and washing *in common*, a delicacy and neatness are insured, which are believed to be essential to the character of every young lady properly educated. The Rector and all the resident governesses and teachers take their meals with the pupils, in a spacious Dining-hall. The whole number of pupils is divided into sections of *six or eight*; and the members of each section are the protegees of a Curatress, who aids them in their studies and is their confidential friend.

Session.

The academical year is divided into TWO SESSIONS of 21 weeks each, not including the vacations. The Spring session commences March 1st, and the Winter session October 1st. In the Spring session, there is a vacation of a week at Easter; and in the Winter session, a week at Christmas.

Expenses.

The charge for TUITION in all the English studies, and in the Latin and Greek languages, with BOARD, washing, lights, &c., &c., for the session of five months, from March 1st to August 1st, is REDUCED ONE FOURTH from the former charges, to $120.

The pupils are furnished by the Hall with all books, maps, stationery, and various other requisites, and charged for the use of them; but this charge *cannot exceed one dollar per month*.

OUTFIT.—Each pupil must be provided with a Bible and Prayer-book, bed and bedding, 6 towels, 6 napkins, ring, fork, and 2 spoons; but all these, (when preferred by parents,) are provided, through the agent of the Hall, at a moderate outlay.

For pupils who do not study Music, Modern Languages, Drawing and Oil Painting, there are NO OTHER CHARGES WHATEVER.

ACCOMPLISHMENTS.—The terms for instruction in the accomplishments are as follows:

Music, piano or organ, per quarter,	-	$20
Guitar or singing,	do.	$10 to 15
Harp,	-	25
The French, Italian, German or Spanish language, per quarter,	-	8
Drawing, Oil Painting or Modeling,	-	10 to 15

Free Scholarships.

Any patron of the institution who may be the means of adding three pupils to the Hall, at one time, is at liberty to nominate a fourth, who shall receive board and tuition free of charge.

☞ *The arrangements of the Institution require, that no pupil be admitted for a less period than a half year, and that two months' notice be given, or a charge made for that time, in case of the removal of a pupil.*

For further information address the Rector or the Secretary.

Flushing, L. I., Feb. 1st, 1844.

☞ The Hall may be visited, several times a day, by means of public conveyances from New York. Coaches and Omnibuses for Flushing, leave their station, No. 21 Peck Slip, every morning and afternoon; and a Steamer sets out, twice a day, from the foot of Fulton street, East River. The coaches and omnibuses call for passengers in any part of the city of New York, and convey them to the Hall, where they again call for them at appointed hours. Feb. 17—2t.

SCHOOL FOR YOUNG LADIES, PHILADELPHIA.

THE REV. C. J. GOOD, late Professor of Ancient Languages in Washington College, Hartford, has removed his School for Young Ladies, to No. 25 South Thirteenth street, below Chestnut.

The Academical year of ten months, is divided into two terms of five months each; commencing on the first of September, and on the first of February.

TERMS.

For instruction in the elementary and higher branches of English, including Reading, Writing, Arithmetic, Mathematics, Biblical Studies, Intellectual and Moral Philosophy, Logic, Rhetoric, &c.

To pupils over twelve years of age, per quarter,	-	$12 50
To pupils under twelve years of age,	-	10 00
Latin,	-	5 00
French,	-	6 00
Fuel, Pens and Ink,	-	1 00

Text books furnished (if desired) at the usual store prices. Payable quarterly.

A few pupils will be received into the family Board, Washing, and Tuition in Latin, and the usual branches of an English education, $140 per term of five months. Payable in advance. Dec. 23—tf.

NEW BOOKS.

LECTURES on the Causes, Principles, and Results of the British Reformation, by John Henry Hopkins, D. D., Bishop of Vermont—Hopkins' letters to the Bishops, Clergy and Laity, on the Novelties which disturb our Peace.

Sermons by Henry Melville, B. D., edited by Right Rev. C. P. M'Ilvaine, D. D., third edition enlarged.

Christian Manual of Faith and Devotion, by Bishop Hobart.

Smith's History of the Westminster Assembly.

The Ministry of Men in the economy of Grace, and the danger of overvaluing it, a sermon preached in the University of Oxford by Edward Hawkins, D. D.

For sale by H. HOOKER,
178 Chestnut street.

ST. ANDREW'S CHURCH.

A PEW FOR SALE OR TO RENT, No. 12 in South Gallery—front. Apply to Lambert Dey, No. 41 South Second Street. Feb. 18—4t.

GRAND AND IMPOSING EXHIBITION OF STATUARY.

Representing the Trial of our Saviour before Pontius Pilate,

In a group of 23 Figures, the size of life, splendidly dressed in appropriate costume, NOW OPEN at the Philadelphia Bank Building, corner of Fourth and Chestnut streets.

This scene illustrates the appearance of the Roman Court, under Pontius Pilate, and the *Jewish Court*, under Caiaphas, the High Priest—and the Grouping, Costume, and Decorations of the figures, are all in strict accordance with ancient history.

This piece of Statuary is universally considered a *Most Magnificent Work of Art!* A beautiful and interesting Spectacle, and an impressive and valuable commentary on the passage of Holy Writ to which it pertinently refers.

Admission 12½ cents. *Sabbath Schools* admitted at low rates. Open from 9 A. M. to 10 P. M.

Feb. 18—1m.

THE BOOK OF COMMON PRAYER. Diamond Prayer-book. Splendid miniature edition.

This is the smallest and most beautiful edition of the Book of Common Prayer published in the United States, Containing four fine steel engravings.

For sale by HENRY F. ANNERS,
No. 208 Market street, above Sixth, south side.
Feby 24—tf

JUNKIN ON THE PROPHECIES.

NOW READY.—THE LITTLE STONE AND THE GREAT IMAGE, or Lectures on the Prophecies, Symbolized in Nebuchadnezzar's Vision of the Golden Headed Monster, by Rev. George Junkin, D. D., President of Miami University, Oxford, Ohio.

JAMES M. CAMPBELL & CO.,
98 Chestnut street, up stairs.

STANDARD WORKS.—Published by BARRINGTON & HASWELL, 293 Market street, Philadelphia.

Matthew Henry's Exposition of the Old and New Testament, 6 vols. sheep, on half calf.—The Psalms of David in Metre; translated and diligently compared with the original text and former translations. Allowed by the authority of the General Assembly of the Kirk of Scotland, and appointed to be sung in Congregations and Families. A neat pocket volume.—Wilson's Greek Testament, 12 mo. Printed in clear and distinct characters. It is extensively used as a school book.—Le Brun's edition of Telemaque, carefully revised and corrected from the Stereotype edition of Didot of Paris.—Kame's Elements of Criticism. Abridged for the use of Schools.—Old and New Testaments, super-royal, 8vo large type, various styles of binding, price from two to eight dollars. This edition of the Bible is universally acknowledged to be one of the best made books published. The type is as large, if not larger, than that of most of the quartos, and the book is portable and convenient to handle.

*** A large assortment of Bibles and Prayer Books constantly on hand, for sale low. Feb. 24—tf.

MAGIC LANTERNS.

THE Subscribers are constantly prepared to furnish to Clergymen and Sabbath-school teachers, and others, Magic Lanterns of the most approved construction, with sliders, suitable for Sabbath and other schools. The Lanterns and sliders will be sold separately or together, as required, at the lowest prices for cash, and carefully packed to order. Lanterns for the Hydro Oxygen light, with all the apparatus for generating the gas, suitable for Academies and Seminaries. Astronomical sliders in sets and single views. Moveable Astronomical sliders in sets, with each slider to revolve by rack motion, packed in a box. Scripture sliders in sets of twelve, neatly packed in a box. Scripture do., single views, affording the most complete assortment of subjects ever yet offered for sale. Natural History sliders, single and in sets. Temperance do. do. do. do. Humourous moveable sliders in almost an endless variety. Telescopes, Microscopes, Lenses, &c., suitable for Seminaries and Academies.

For sale wholesale and retail by
M'ALLISTER & CO.,
48 Chestnut street, Phila.
Dec. 30—3m.

EPISCOPAL BOOK STORE.

Depository of the General Prot. Epis. S. S. Union, and Agency for Patrick, Lowth and Whitby's Commentary, R. S. H. GEORGE, 26 *South Fifth st.*, 3 doors above Chesnut.

NEW BOOKS! NEW BOOKS!

SIXTEEN Lectures on the causes, principles and results, of the British Reformation, by John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

Sermons, by Henry Melville, B. D., minister of Camden Chapel, Camberwell, and late Fellow and Tutor of St. Peter's College, Cambridge, edited by the Rt. Rev. C. P. McIlvaine, D. D.

The History, Object and Proper Observance of the Holy Season of Lent, by Rev. W. Ingraham Kip, M. A.

An Address to Young Persons about to be Confirmed, by Daniel Wilson, D. D., Bishop of Calcutta, edited by Benjamin Dorr, D. D., Rector of Christ Church, Philad.

Buds, Blossoms, and Fruit of the Church, by a Candidate for Orders in the Church.

Questions on the Lessons, Collects, Epistle and Gospel in the Sunday morning service of the Church, designed for Bible Classes and Sunday Scholars.

An Explanation and History of the Book of Common Prayer, to which are added the Articles of Religion.

Feb. 17.

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